# The Churchman.

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**The Churchman,**

*Devoted to the united interests of the Gospel and the Church.*

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REV. SAMUEL SEABURY, D. D., EDITOR.

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## Communications.

For the Churchman.

*Rev. and Dear Sir,*—In your last paper you refer to an address delivered in this village by the Bishop of the Diocese at his late visitation, and afterwards with an explanatory letter published in the Western Episcopalian.

As the Bishop in his letter alludes to a correspondence, and in so doing called for its publication, a copy was, soon after the Episcopalian reached here, forwarded to the Editor.

The copy of the correspondence arrived at its destination : but nothing further is known of it. It must have reached Mount Vernon between the 13th and 15th of August.

I sent you a few days since copies of the letter to the Episcopalian, enclosing the correspondence, the correspondence itself, and the minutes of proceedings, which explain themselves.

The minutes have been for some time, as supposed, in the hands of the Bishop.

Neither of the two letters of the 6th and 19th of June were ever intended for publication ; nor any resolution whatever formed as to the final disposition of the statement to which he alludes.

The most that was ever even talked of, was that circumstances might in the end require that the Bishop's address and their final action upon it, should be laid before the authorities of the Church in some form, and might therefore have to be printed. It was however sufficiently understood from the first that we would in all our dealings with Bishop McIlvaine thereafter be governed in the first instance by our own sense of propriety, right or wrong, and publish nothing at any rate without giving him due and timely notice in advance.

The publication therefore in the Western Episcopalian of the address and letter was uncalled for, and we take it as extremely unkind in our Bishop to be thus arraying us before the public.

The Bishop has by his letter called the attention of the Church in Ohio to the correspondence, and it is now alike due to him and all who choose to interest themselves in the matter, that opportunity should be given to see the correspondence as it is.

You are therefore requested to publish the whole at your leisure, and as you can find space for it. The address and all. The minutes are necessary for a better understanding of the rest.

The writer of this has neither health, waste time, nor talents to lay open the full meaning and object of this proceeding of his Bishop ; and although he and others in Ohio think they understand it, others must remain in ignorance until better and more competent men shall be moved to the investigation of it. So far as it appears on its face, it is in fact only remarkable as being more public than usual ; and not because it stands alone, or as the first experiment in a new theory of Church government. Such theory has been on trial for many years in this Diocese.*

The case made by the enclosed documents with the address, presents many questions. All, however, seem of small consequence comparatively with those raised in the minutes of our proceedings. They are substantially whether a clergyman can in our day by the laws of the Church drawn from Holy Scripture, aud explained by long and approved usage in every pure branch of the Church, avail himself of the protection of a consecrated place and the sacredness of his office to play off his popular talents upon the multitude in a personal attack upon any body ? Whether laymen who by public invitation assemble in a church to unite in certain prescribed religious services, can be seized on the spot and without notice or warning publicly assailed by a clergyman.

We knew that such experiments have been for some time approved of and practised by the sects all around us. In fact only about three weeks before the address was delivered, such an experiment was put in operation in this town by a Presbyterian preacher upon some dozen or more of his congregation, with only this difference :—the subjects of his attack were, as understood, sufficiently apprised beforehand of what was coming. The above questions are in no way incumbered by conditions. If one half of what was said in the address were true, it only makes the matter worse, unless with personal infallibility we are to be required to swallow its near of kin personal invulnerableness. It don't seem quite clear that men who were really despisers and contemners of authority would sit quietly under such an address, and then retire without making some disturbance.

Again. Upon the supposition that that proceeding of our Bishop was in itself regular, the following simple statement of a few among many facts will show whether there was any occasion for it, and if so, whether it was carried out in a proper way.

The entire occasion (so says the Bishop) of the address was the fact that the document had been recorded. Now the simple truth is, it never was in the sense he meant ever recorded any where. It was ordered for record, and being in the hands of the vestry was in the eye of the law a part of the parish records. The story is a straight one. The instrument immediately after being agreed on and ordered for record, was taken from the files to the printer : as soon as printed a copy was sent to the Bishop. Not long after, rumors reached us that he was highly offended, and by a sort of common consent every thing was permitted to remain precisely as the rumors found them. The original paper was used up in the printing office, and of course never returned to the files.

It seems useless to depend on words and profession in these days ; but men who are driven to the wall by their rulers ought to be allowed to use some weapons in defence, and we think the simple fact above related is enough to show whether Churchmen in this parish have in matters which concern the Church allowed themselves to be influenced by paltry personal considerations, mere spite and pride. If a case can be produced where both rector and laymen have not in conflict with the opinions of Bishop McIlvaine ever sacrificed every thing in the way of mere feeling, taste and private opinion for the sake of peace, let it be shown.

How long this state of things is to continue is another question. For one, I go for the law and the testimony, and hereafter for nothing else.

But to continue. It seems that the vestry on the strength of the rumors, and without even a formal consultation suspended their proceedings. What more could the Bishop himself by his own showing demand of them.

It certainly would have been an awkward business for men conscious themselves of no wrong to have broken the subject to him on the authority of rumor, unless they intended, blindfolded and unconscious of any complaint except rumor, to plead guilty. Were we to act upon such authority at all ? If so, where is the law for it ? The Bishop saw the Rector of this Parish in Convention last fall—has corresponded with him on other subjects—has met at different times three of the signers of the documents, aud talked with them on other matters, but never said a word about the document or record, or intimated that he should prepare a philippic, anticipate his visit nearly one year, and make his appeal to the world. It seems now that he has considered us all along as in a state of schism, of rebellion against the authorities of the Church ; but with all the responsibilities of his office, and with repeated opportunities for the exercise of it in the way some others at least have practised, he let the matter sleep for more than a year.

On the morning of the 29th of May the Bishop came into town in an open carriage, under a hot sun. not on the usual route from the place he had lodged the night before, that route passed the house of the Rector, but on a less travelled one, known to some of our Ohio readers as the *Mumsville* road, Young's Mills, &c., names familiar to old settlers.

He was not looked for in that direction. Still, one of the wardens caught sight of him at the Post Office, and insisted on taking his horse at least, but was forbidden. He drove on to the Church.

The Bishop preached a sermon on the popular theme, the reading, circulation, &c. of the Bible, in which he improved the occasion of pronouncing a most electrifying eulogy on Martin Luther, the great Apostle of Justification by Faith alone, Consubstantiation, &c.

This sermon was truly called for by the times. For some reason there has evidently been a sad calm in the Religious World for a long time. Even Oberlin, the great generator of Orthodoxy, and all sorts of steam in Northern Ohio, has been, for a season quiescent. Big tents and anxious benches have got to be most shamefully laughed at and dull of sale. Well, the sermon was in the Bishop's best style, and, as is usual with his performances here, received by the sects, without being intended I suppose, as a highly complimentary eulogy to them, and a sharp rebuke upon Churchmen far not leaving the Church, and so "getting religion."

The Address also, it must be owned, was delivered in the most proper tone and manner, in the best style of a suppressed grief. The assembly was hurriedly dismissed after the close of the address, and notwithstanding the Bishop was warmly urged by the Rector to stop and take some refreshment, he peremptorily refused, and literally rushed out of town. This village, a small and plain concern, had still done its best for his reception in the way of hospitality : but all in vain. Neither cold water, smoking viands, nor entreaties of friends, could stop the waggon wheels or the inflexible driver in his career. "Crack went the whip, round went the wheels" for the next Parish.

Now, my dear sir, I must stand excused for the remaining nine-tenths of the strange exhibition played off in the town in May last. Viewed in one aspect a man might well cry over it ; in another there is perhaps some danger of the opposite extreme.

By looking over the address it will be seen there is much said about our records and proceedings. I will try to explain what they are. The terms Church Congregation and Parish are used so largely in our Diocesan Canons, that it is hard telling what meaning is meant to be attached to either. I will, therefore, simply state the practice under them in this Parish.

The male communicants, then, meet on Easter Monday, and elect from their number two wardens and five vestrymen. The Rector is ex-officio Chairman of the meeting, and of the vestry then elected. He by himself, or secretary, keeps the records. Is is this body that is represented in Convention by delegates appointed by the wardens and vestrymen. We have also an incorporated body, or Parish, styled in its charter, Wardens and Vestrymen of the Parish of St. Peter's Church, &c.

This body have also their elections on Easter Monday, and elect five Vestrymen, Treasurer, and Secretary. The wardens of the Church are wardens of the Parish, and nothing can be done by the Vestrymen without them. The members of the incorporated Parish are all the adult males who statedly attend Church, and by vote of members in being at any time, are permitted to sign the by-laws.

The Rector has never, except on invitation, attended the meetings of the Parish, or their board of wardens and vestrymen. He has no direct control over their records.

It is these records the Bishop complains of in fact, while he seems to have his mind wholly on those in the hands of the Presbyter.

Now, whether the first body, the Church, composed of the Rector and some two hundred and fifty men, women, and children, can be disfranchised for the act of the other, by a majority in our Conventions, has been gravely mooted in other quarters, and is meant to be implied in the address.

In conclusion, my Dear Sir, the summary of the whole matter to us is this :

We stand under wholesale charge without one intelligible specification. It would be a merciful thing to make known to such men not so much, their sins in general, which are many, but the particular ones in hand. They might then have the benefit (no small one,) of confession and trial for amendment.

A LAYMAN OF ST. PETER'S.

Ashtabula, Sept. 4th, 1846.

* Whether such theory can stand, depends not in general whether a Bishop is or is not the visible centre of unity in the Church, but whether he is to be the index of the Church, or the Church to be moulded like wax, and so become the index of the man who holds the office. Whether the Church is a fixed, defineable, corporate being, or a sort of weathercock to indicate the whims of any man, a thermometer for the doctor to tell the temperature of a man's blood.

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For the Churchman.

*Rev. and Dear Sir,*—The religious journal, which you have so long and ably conducted, is reputed to be an exposition of high Church principles ; and in the communications of its correspondents, which have a bearing on those principles, unless stamped with editorial dissent or doubt, as well as in your own articles, is supposed to speak the sentiments, and indicate the sympathies of high churchmen as a body. Whether this be true to the full extent of public belief, or not, such is the general opinion. On this account, as calculated to expose this class of churchmen to unfounded reproach, or at least to injurious suspicion, it was with deep regret, that I read the communication of "Columba," in the Churchman of the 15th inst., which it would be unjust to regard as expressing your sentiments and sympathies in the premises, and equally so the views and feelings of one in a hundred of those who are included in the class referred to. That communication purports to be a review of a pamphlet recently issued by a recent pervert to Romanism, who in a sort of gyratory pilgrimage in search of the poetical and picturesque, stepped from Congregationalism into the Church, and after a brief sojourn among us, where he found more sober prose and truth than suited his imaginative temperament, has suddenly jumped to a conclusion which has landed him, for the present, under the shadow of the "Holy See." But this communication in question, in its tone and spirit, and to some extent in its letter, appears marvellously like a studied, though a very lame and inconclusive apology, for the apostacy of the delinquent ; and in its attempt at the extenuation of his conduct, seems to intimate in no indistinct terms, that there would be little or no harm in following his example.

Now, Mr. Editor, in the first place, *cui bono?* What is gained to the Church, or to the cause of "apostolic order and evangelical truth," by noticing these delinquents in any way, except simply to record their treachery ? They have left us without just cause, an din so doing, have relieved us of a canker which was insidiously eating into our very vitals. Let them go, without a tear or a sigh, except for the consequences of their sin to themselves : certainly without an expression of the morbid sympathy which your correspondent "Columba" manifests. They deserve no lamentation from us, and our truest charity towards them is our silence. If they require apologists and defenders, let them find them among the new associates they have chosen. What has the Church, they have abandoned and betrayed, to do with their motives and reasons, for allowing themselves to be caught like silly flies in the cobweb snare which Rome keeps spread out to entangle the willfully ignorant, the imaginative, and the unstable ?

If, however, an apology must needs be given for such delinquents, let it not be attempted in a spirit and tone, which makes them a sort of martyrs to a tender conscience, and seems to put the Church they have forsaken in the wrong more than themselves. According to "Columba," the reckless renunciation and repudiation of holy baptism and orders in the Church ; the violation of solemn vows, assumed deliberately, and after opportunity for full investigation of their bearing and obligation ; the casting of an unmerited stigma on the Church, in relation to her ministry and sacraments, and her provision for the spiritual necessities of those for whom Christ died ; the denial of her well established claims to be a true branch of the one visible and Holy Catholic Church ; the imputation of heresy and schism to her members ; to say nothing of other injurious practical offences against her and them ; these are all very venial and trifling matters ; and only "a conscientious comparison of the theologies of differing saints of the Roman and Anglican communions, which has led them to give a preference to the creed of the former." Such is the soft character given to the conduct of these fugitives, and such the mealy-mouthed language in which their disingenuous procedure in most of these instances of desertion, is spoken of. Away with such sickly sentimentality ! It is unworthy of any one who calls himself a churchman. It indicates either willing ignorance of, or unpardonable indifference to the grave and weighty points at issue ; and tempts one strongly to suspect, though at the risk of being regarded uncharitable, that its author is one of those, whom he subsequently affirms are to be found among us—few, very few in number it is hoped and believed—"who have had their misgivings and doubts, to the extent even of thinking that Christ was not present at the altar which our mother has erected in His love ;" and that in his case, "the feeling and the temptation" have *not* quite "passed away."

But I will not trespass on your columns, by following your correspondent through his labored attempt to extenuate the delinquency of the individual in question, and create an uncalled for sympathy in his behalf. My principal object in writing, is to protest against the views and feelings expressed by "Columba," being considered as anything approaching to the views and feelings of high churchmen in the premises, which from the position his communication unfortunately occupies, some might be led to believe, and many "whose wish is father to their thought," would be well disposed to assert. As a body, high churchmen entertain no such sentiments, nor predilections. They are not so dubious of the claims of the Church of their baptism and their affections to their entire aud unqualified confidence ; nor so blinded to the corruptions of Rome, by "dreams which the romance of early Church history and the high doctrines of Catholicism will raise in the inexperienced mind." They are sure, to adopt the language still farther of one, once her able opponent, but now by a process of self-deluding "developement," her abject slave—language which indeed he has meekly and penitently taken back—"they are sure that she is their enemy, and will do them a mischief when she can. They know "her to be crafty, obstinate, wilful, malicious, cruel, and unnatural ; who if they make advances towards her, as if a sister Church, which in theory she is, they will find too late, that they are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled them within her reach." They have not such short memories as to be oblivious of the records of the past, nor are their perceptions so blunted by romantic imaginings, as to make them blind to the practical exhibitions of the same inexorable and intolerant spirit, and the same monstrous errors and corruptions at the present day. They have no wish for any communion with her, as she now is ; and while in their opposition to her preposterous claims, they prefer argument to abusive denunciation, they are her unflinching opponents. Nor does any "desire for Catholic union," which they may entertain, lead them to contemplate with the complacency which "Columba" appears to do, relative to any progress on her part in this country or elsewhere, what he affirms with *quasi exultation,* to be "the confession of all, that we are removing year by year further from the Protestant communities, and drawing nearer and nearer to our brethren of *the* Catholic Church, from whom we have been so long separated." And they are, moreover, not scandalized in the least, much less "shocked that they bear the name" of Protestant, nor do they feel "the position in which it places them in the Catholic world," in any degree "painful." On the contrary, they regard the name as an appendage well and wisely adopted to designate their "dissent from the Church of Rome ;" and as a standing manifesto of their uncompromising hostility to her uuwarrantable additions to "the faith once delivered unto the saints," and her notorious manifold, and dangerous corruptions both in doctrine and practice.

As to the review of the pamphlet, Mr. Editor, which your correspondent lauds as a production more than usually able, and remarkably so, for so young a person, I have no wish to trouble you with any remarks. The pamphlet may be as able as he affirms, for ought I know, or care ; though from the specimens exhibited by its reviewer, its great ability might admit of a doubt, unless with those, who from lingering misgivings as to the claim of "our mother" to catholicity, apostolic authority, and primitive truth, or from adverse sympathies and predilections, are predisposed to admire, and are in a concatenation accordingly. But as the reviewer seems to insinuate that "the diocese of which the gentleman was lately a member," will be naturally looked to, for a refutation of the error which has been in such strong language denounced ; I crave a little more space in your paper for the following notice of the pamphlet in the "True Catholic" of this present month, the accredited organ of that diocese.

"This pamphlet," says the learned editor, "so far as it professes to give reasons for submitting to the authority of the Holy See, is mis-named. We do not perceive that it attempts to give any such reasons. Like almost every Romish production which we have ever seen, it proceeds upon a mere *petitio principii* of the infallibility of the Church of Rome, of which no proof beyond bold assertion is offered. An instance of this may be found at page 24, where it is intimated that the "promises to St. Peter, taken in their *literal sense,*" sanction the authority of the See of Rome, in the Romish sense. The italics are ours. But as to the proposition ; we can understand that a man might be so bewildered by sophistry, as to believe that those promises were susceptible of the very forced interpretation which Rome affixes to them, and then so overborne by authority as to admit it to be the true one. But that those promises *in their literal sense* import any such thing, we have never before heard. And we know not whether it is more difficult to suppose that any man could believe the proposition, or that a gentleman could assert it without believing. We are, however, happy to agree with the author in one fact. It is, that "so far as high Church theology is now an active and influential power in England, but especially in the United States, it stands in an attitude of determined hostility to the See of Rome," and (what this writer fancies to be) "the Catholic Church."—p. 11. This is true, and it is one of those truths by which the high Church theology is endeared to us."

The diocese expected to speak in "refutation of the error" of the author of the pamphlet, has thus spoken, and though briefly, yet sufficiently for the purpose. And I trust, Mr. Editor, it has spoken as satisfactorily to your readers, as it has to your distant friend G. U.

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For the Churchman.

### PRAYERS FOR THE DEPARTED.

*Mr. Editor,*—Through some fault of the mail (I suppose) your paper of the 26th ult. did not reach me until this morning, (Oct. 6th.) This is my apology for delaying so long to give to our "Old Friend's" communication the attention which t deserves.

When I wrote last I hoped to have no further occasion to occupy your columns with this matter, being satisfied that our "Old Friend" had said all that he had to say on the subject under discussion. Nor has his last communication changed my opinion at all except it be to confirm it. He returns to the subject with manifestations of excited feeling and a declamatory manner—indicative of a determination not to be beaten whether right or wrong. He will of course disdain any advice from me, but I trust I may be allowed to express the hope that he will not pursue this correspondence in such a way and to such an extent as to destroy our confidence in that integrity and the sincerity of his love for the truth, which we were all disposed to concede to him when he commenced writing.

I have now, Mr. Editor, for the first time, I believe, occasion to complain of "Old Friend" for unfairness and misrepresentation. He commences by saying, "It seems agreed by Contributor and myself that" the words "we with all those"—"*may* have either his interpretation or mine ; only he thinks his the more natural." But I have "*agreed*" to no such thing. I said, "*Now I will not say that one* MIGHT *not be so clumsy in his use of language*" as to attempt to express Old Friend's idea in the words of the Prayer Book. And again I said, "*I will not say but that one* MIGHT *put* '*with those*' *before the verb when he did not intend to include* '*those*' *in his petitions.*" But I never admitted that the words might convey Old Friend's meaning. My whole argument on this point has been to show that they could not convey such a meaning.

Again. "Old Friend" says, "Contributor now seems to grant" that prayer should be extended to "*all departed* men." But I have "*seemed*" to do no such thing, for I expressly denied that it should be extended to the unrighteous dead, and gave my reasons for the denial. I say, "*therefore when we are commanded to* 'pray for all men' *and for* '*all saints,*' *we are to understand as included in our prayers the righteous dead, but neither angels* NOR UNRIGHTEOUS DEAD,—thus expressly saying that prayer should *not* "extend to '*all*' departed men." Such an oversight in Old Friend is quite too bad.

I do not intend to accuse Old Friend of *wilful* or *conscious* misrepresentation. But it is sometimes the case in a controversy that persons get so excited that they see double, and mistake one thing for another. In that case it is generally best for the interests of truth and for the good of one of the parties at least that the controversy should cease.

"Old Friend" adduces no new argument on this point, and therefore I shall let it pass. He says indeed that Dr. Johnson can hardly make any thing of "with." But really, Mr. Editor, I cannot pretend to depth enough even to *see* the Doctor's difficulty. Its use may be "lax and various," but neither "Old Friend" nor myself seem to think that there is any doubt about its meaning in the case under consideration. The case of Tate and Brady—"O magnify the Lord with me—with me exalt his name"—I hardly need say is no parallel to the one in the Prayer Book under consideration—since the persons addressed by Tate and Brady are not included in the petition, but are called upon to join in offering it.

The temper and frame of "Old Friend's" last communication has induced me to change my mind about speaking of the relation of this subject to the V., VII., XI. and IX. Articles of the Creed. It is obvious that such an argument would not have justice done to it, and would only afford an opportunity to shoot off on some collateral issue, and leave the main point out of sight.

I mentioned in my last the fact that I was compelled to write without books to consult or appeal to. I hope that disadvantage will be removed in a very few days. But the citations from Palmer confirm the impression which I before had, though unable to verify them by an appeal to the book—that he was speaking, *not of the meaning of the passages under discussion,* but of the special collects and services for the Dead which were in the first Book of Edward VI., and left out in the second, and that therefore his testimony is nothing to the purpose.

If I remember right, Dr. Cardwell in his History of the Conferences, says that the paragraph in the prayer for the Church Militant was understood to be a prayer for the dead when it was added, A. D. 1661. At all events, Dr. Brett and the Non-jurors would have been satisfied with that clause if the title to the prayer could have been changed back to the old Catholic usage.

The next paragraph of Old Friend is one that has equally pained and surprised me. He cites Wheatley's "*reluctant testimony*" against my construction. He quotes Wheatley's language in speaking of the clause in the prayer for the Church Militant, and then uses him as an authority to prove that the language in the Prayer Book *nowhere* contains a prayer for the dead. True ; Old Friend does not say this in so many words. But if I can rightly understand him that is his insinuation—*suggestio falsi*—without which the paragraph is of no force. Now does not our "Old Friend" *know* that in speaking of the clause in the Burial Service Wheatley says expressly that the language is a prayer for the dead, and cites the testimony of OVERALL and COSINS to prove that it was so intended ? What then becomes of Wheatley's "*reluctant testimony !*" But this oversight also must, I suppose, be attributed to the excitement under which our "Old Friend" wrote.

I am not disposed to contend about words. I have been accustomed to call those COMPILERS of the Prayer Book who were engaged in its subsequent revisions as well as those who first drew it np. In this sense Overall, Sparrow, and Cosins were as much compilers as Cranmer and Ridley, and had more to do with putting it in its present form than the earlier compilers, and therefore are better authority to interpret its present meaning. Their authority is (thus far) wholly and uncontradicted in my favor.

Our "Old Friend" seems to speak contemptuously of my "one Scripture." (If he will produce *one* I'll be satisfied and yield the point.) But how many will he have ? Is not *one* enough ? To my humble faith it is. And does he not know that for the sake of brevity and facility of defence one is better than a large number ? I can cite them in abundance, but it will only increase the points in controvery, dissipate the attention, and lead to indefinite rambling. He certainly ought not to ask for more until he has disposed of this "*one.*" Or does he wish for some that are less impregnable ? He that acts on the defence has a right to choose his castle and concentrate his forces in one if he chooses to do so.

Old Friend refers to his "five" Scriptures, in which, as he says, the phrase "*all saints*" did not include the departed. Suppose we grant this, (which we do not) what then ? Let him show that in my "*one Scripture*" it does not include them, and that will be something to the purpose. But no : he says in effect, "*all*" sometimes does not mean "all," and therefore the burden of proof lies upon me. I must prove that "all" means "all"—that "all saints" includes "all saints," and then perhaps I must prove that each word in my argument means what it does mean, and so on. But with all due deference to Old Friend's judgment, I think I may venture to *assume* that wherever St. Paul speaks of "all saints" he means to include them "*all*" in the particular case until the contrary is proved.

Old Friend's assertion that I seem to grant that prayer should be made for "*all departed men*" is a mistake, and has been noticed. I gave a reason for limiting "*all*" in the phrase "all men"—(it is his own test, and not mine.) It is not merely "*because revelation does not specify what benefit may be procured*" for the *unrighteous* dead by our prayers ; but it is because it teaches expressly that *there is no good in store for them,* and therefore there is nothing good that we can ask in prayer without *knowing* when we pray that God will not give it. Such a prayer could not be in faith. I have thus given a reason for limiting the meaning of "*all*" in the specific case. I wish Old Friend could give us a good one in his case.

Old Friend returns to his negative cases as if unconscious of the effect of that kind of reasoning. I referred him to one case (which I need not repeat) in which it was proved in that way that the Baptismal Form in the name of the Trinity, was not used by the Apostles, and not obligatory upon us. The same kind of argument would prove that infant baptism "*is*" *not* "in any wise to be retained"—that women are not to be admitted to the communion, &c. &c. But that kind of reasoning—if reasoning it can be called—proves nothing. I give these instances only to show the absurdity of that way of proving things. Perhaps, if the writers referred to had been as much opposed to the Catholic usage of Prayers for the Dead as our Old Friend, they would have noticed the usage in the cases cited with *several* (Old Friend has three) exclamation points of surprise and horror. But it seems that they did not.

One word more, and I have done. Old Friend seems disposed to take back his concession with regard to the Jewish "*praiseworthy*" custom of praying for the dead, and has a fling at my "flying off in a tangent" to "mere tradition," &c. &c. Such things are arguments, or better than arguments with some persons, because they are more convincing. Our Old Friend is welcome to them. I would simply ask him, how without, what he is pleased to call "*tradition,*" assisting us in the interpretation of the Scriptures, we should get along with many things "*imposed upon our clergy and people*"—infant baptism, the keeping of Sunday, &c. &c. ? But this is his business and not mine. I did but follow up the hint which he threw out. If ever he wishes to take it back, he shall be welcome to do so.

CONTRIBUTOR.

P. S. Unless Old Friend has something in his next, (for I presume he will not drop the subject here,) more substantial in its bearing upon the main issue than anything in his last, I shall not deem it worth while to reply to him ; for it must be evident that no good can come from prolonging the discussion. Don't forget however, Mr. Editor, your promise of something from yourself on the subject. We are anxious to see it.

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For the Churchman.

*Dear Mr. Churchman,*—One of the clergy at the late Convention, made an effort to bring up for consideration a subject which he had proposed at a former meeting of that body, viz., that communicants only should be eligible as lay delegates. In this I was sorry to find he was unsuccessful. There would appear to be an evident propriety in allowing those only to have a voice in the councils of the Church, who have made that profession of their faith, and thus manifested their respect for the ordinances of the Church, for which they undertake to legislate.

Should such a rule be adopted, might we not hope to see less evidence of that unchristian temper, and vindictive spirit, than has too often been displayed in the proceedings of that body. I am sorry, however, to say, there is reason to fear these feelings have not been exclusively confined to noncommunicants, or even to lay delegates. But might it not act as an additional restraint on such as should feel disposed to transgress the rule of charity to know that they were all members of a body which professed to be governed by that rule, and who acknowledged their belief in the declaration, "He shall have judgment without mercy, that hath shewed no mercy." However exciting the debate might be, more would feel than now appear to do so, the force of that declaration, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

These thoughts have been suggested by the conduct of one of the delegates at the late Convention, who, though a stranger to most of that body, and a young man, appeared by his flippant manner of discussing grave questions, to be quite as anxious to render himself conspicuous and gain notoriety, as to aid in the counsels of the Church.

He was very positive in his assertion that as to the sentence in the case of Bishop Onderdonk, there was from it no appeal, nor did there exist any power by which it could be reversed, it was therefore irreversible and eternal. That he had not the power, if he had the wish, to resign, as there was nothing left him to resign. The sentence, it was apparent, had left him without any power to act, and although it was called suspension, it was in its effect, and to all intents and purposes, deposition, and that the diocese was therefore vacant. This summary mode of disposing of the Bishop, reminded me of the brutal conduct of a seaman after a hard fought naval engagement, in which many had fallen, who took up and was about to throw overboard a severely wounded man ; on being told to desist, that the man was still living, he replied, that man was dead on the Purser's books.

LAY DELEGATE.

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For the Churchman

PHILADELPHIA, OCT. 6, 1846.

*Rev. and Dear Sir,*—In the "Presbyterian" of the 3d instant, will be found an editorial headed "Protestant Show Worship," in which the Editor, after ridiculing the interior decorations of Trinity, tells his readers the cross on the spire is an additional indication of leaning towards Catholicity." Catholicity of course means Romanism. Are we to understand from the above, that wherever we find this blessed emblem of salvation, Popery is not far off—so would the Editor have us to believe, and we would respectfully ask him, whether the Presbyterian Board of Publication, of which we believe he is a member, have ever evinced any leaning towards Popery. We are prepared to prove that they lean just as much towards Popery as does Trinity Church, so far as the use of the Cross is concerned. We have in our possession the first number of the "Pilgrim's Progress," illustrated, a splendid publication issued by the Presbyterian Board of Publication, we well remember how we were startled when we first glanced at the frontispiece, to see a Latin Cross in an engraving published by the Presbyterians, a sect that had so often objected to its use, and whose members had made us fairly shudder by calling it the sign of the beast—the unprotestant-like symbol—the Papal emblem.

We find on referring to the cover of the number referred to, that the Editor of the Presbyterian is the Publishing Agent, and of course his duty is to see that nothing Popish or Puseyitish is inserted in any tract or book issued by this Presbyterian Board. We hope and trust, that the executive committee, consisting of Messrs. Boardman, Cuyler, Engles, Jones, Janeway, &c., will come forward, and tell us poor formalists, why it is that Episcopalians, who use this blessed sign, are to be considered as semi Papists, whilst Presbyterians who also use it, are not to be suspected of being tainted with Romanism.

The writer has thought it best, instead of writing any communication for the "Churchman" on the subject, to forward you per mail, the first number of the Progress, and to request you to make *your own* editorial observations upon the engraving, which are of course at all times, far more acceptable to your readers, than anything from your correspondents. Yours, &c.,

A CHURCHMAN OF PHILADELPHIA.

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For the Churchman.

RECTOR.—Who may be a rector ? "Neither layman nor deacon is capable of being admitted into any parsonage, vicarage, benefice, or other ecclesiastical promotion or dignity whatsoever, but must obtain the orders of a priest to qualify him for the same."—*Watson's Clergyman's Law.*

There is a growing confusion of ideas as to this office of Rector. It used to be thought that a Rector had a fee in the living—i. e., that he had a life estate in it—that he was appointed for life, and must be a priest when appointed or presented. In New York the idea yet holds, that a rector must be a priest—but we have parsons *hired* for a year, and dubbed rector ; and signing certificates as rector—if correctly, not knowing of the error. Under the head of *Domestic Intelligence—Virginia*—in your last paper, Mr. Editor, (that of 17th Oct., 1846 ) is mention made of the ordination of two rectors on the 23d September. Therefore *deacons* may be *rectors* in Virginia, for these clergymen were rectors before they were priests. Rec-

tor is not an ecclesiastical office; or to speak more properly, perhaps, it is not an ecclesiastical term. Can you find a definition of the word in the books on church law? Take that in Burn's law dictionary for instance, and you will not be much the wiser for it—it is as follows: RECTOR, *governor*, "is he that hath that part of the revenues of a church which heretofore was appropriated to some of the monasteries," &c. Or that in the dictionary of the English language: "Ruler, lord, governor; parson of an unimpropriated parish." Does the word ever occur in the English Prayer Book? or in the American book, except in the rubrics, letter of institution, and addresses to the congregation and to the instituted minister, contained in the *office of institution*? There is no mention in that service of the peculiar duties, privileges, honors, tenure of office, or emoluments of a Rector. Perhaps a canon may throw light upon the subject; but enough has been said to put some competent person upon inquiry,—which is the object of M. Y. N.

For the Churchman.

## BISHOP ONDERDONK'S SALARY.

*Mr. Editor*,—The principal incident of the session of the Convention of the Protestant Episcopal Church of this Diocese, recently held at St. John's chapel, was, doubtless, the determination to which, after an earnest debate, the large majority came, to pay to Bishop Onderdonk a salary, as Bishop, *de facto*, of this Diocese. So absorbing was this question, in the minds of all, whether actors or lookers-on in the interesting scenes of the session, that other considerations incident to the occasion seem almost entirely overlooked by all. For instance, had there been no such topic of paramount interest to engage the universal attention, with what lively gratitude would all Episcopalians who have the welfare of their Church at heart, have listened to the reading of the Reports of the Standing Committee, including those of the two Bishops, who, since the Convention of 1845, have discharged Episcopal duties in this Diocese? There seems to have been a perfect rush of the clergy from other States into this, to fill up churches that accumulate with unprecedented rapidity. Ordinations have been unusually numerous, and the Bishops' reports of confirmations are of the same character. For all these circumstances, the members of the Communion of the Protestant Episcopal Church in this Diocese have reason to be grateful to their great Head, for the smiles with which He has benignantly irradiated the heavy cloud of their present sorrow, as a constituent portion of his Church.

The resolution to which the Convention came, with regard to the payment of Bishop Onderdonk's salary having been, and being likely to be, the subject of no little discussion, one may be excused for dwelling upon it with some particularity, and, (collating it with the history of the Fund out of which the money it provides is to be paid) for explaining his views as to its validity; and the probable consequences of its adoption by the Convention. As finally passed, it is in these words:—

*Resolved*, That the Trustees of the Episcopal Fund be directed to pay over to the Right Rev. B. T. Onderdonk, D. D., out of the income of the said fund (excepting the portion thereof set apart for accumulation) the sum of $2,500 annually, to commence from the 1st day of October, 1846, and to continue until the meeting of this body next subsequent to the next meeting of the General Convention; subject, however, to any action of the Gen. Convention on this subject; Provided, that sufficient security shall be given to the Trustees of said Fund that if it shall be hereafter determined by any competent authority that no part of said fund could be rightfully appropriated to the support of the Bishop during his suspension, then the part of the fund so appropriated shall be refunded to the said Trustees.

On the 14th of May, 1845, by a two-third vote, the Legislature of this State passed an "Act to incorporate the Trustees, for the management and care of the Fund, for the support of the Episcopate of the Diocese of New York;" and that Act consisted of seven sections.

The first is in the usual terms of an incorporate act, naming the corporators, and their corporate title, and granting them the right to hold certain real estate, with a condition, that "the yearly value or income of the same shall not exceed the sum of eight thousand dollars." Section second declares the *object* of the corporation in the following words:—

The object of the said corporation shall be the management and care of the Fund now provided, together with that which may hereafter be contributed or acquired, and any accumulation accruing from the investment thereof, for the support of the Episcopate of the Protestant Episcopal Church in the Diocese of New York, and the appropriation of the income of said Fund to that purpose according to the directions to be from time to time given by the Convention of said Church in said Diocese.

Sections three and four do not bear at all on the point I am considering, being simply directory to the Trustees as to their proceedings, as a body, in the management of the Fund. But section five reads as follows:—

The said Trustees hereby incorporated, shall be bound to conform to any instructions that shall be given them by said Convention touching the management of the said Fund, and the disposition of the income thereof; provided that such instructions shall be in writing, and shall be entered on the Journals of said Convention.

And sections six and seven are merely formal, giving the Legislature power to repeal the act, &c. &c.

This Fund was established and has accumulated from various sources, and in various ways. Contributions raised in the different churches of the diocese, legacies devised by will, donations from Trinity Church corporation, and individuals, may be named as the principal of these. And from them all combined, under the prudent and skilful management of the Trustees, the Fund has accumulated to that degree which renders its income fully sufficient for the attainment and security of its object. What that object is, the second section of the act of incorporation, already quoted, sufficiently declares—the "support of the Episcopate" of the Church in this Diocese: to be appropriated according to the directions that may be given "by the Convention,"—and section five (as we have seen,) *binds* the Trustees to conform to any directions the Convention may give, touching the management of the Fund, and the disposition of its income. And it was under this power that the Convention acted, in the passage of the resolution to which they came on Saturday, and to carry out the instructions contained in which the Trustees are legally "bound,"

I have seen in a city paper the following paragraph, contained in an article upon this subject: and I copy it with no intention to make it the basis of an argument, but as aiding me in the exposition I am endeavoring to make, of the true relations of all the parties in this transaction, to it and each other:—

"The Trustees of the fund, looking to the interest and nature of that fund, must pause before they commit an act which may be illegal, notwithstanding the assent of the Convention. That fund exists for certain purposes, under the law of the State, and there are duties connected with it of an imperative and unmistakeable character. Suppose the Convention should pass an unanimous vote to give the fund away to Dr. Seabury;—so glaring an absurdity would not be acquiesced in by the Trustees. And why? Because the act controls the fund, the mode of its existence, and the object of its income. And we do not see why those who maintained the paramount authority of the Convention, did not propose to give Dr. Onderdonk the whole as well as a part of the income."

The Trustees, under the plain letter of the Act of Incorporation, I have shown, must pay over the income of the Fund, whenever instructed by the Convention; and the citation of Sections 2d and 5th of that act would hold them harmless in any tribunal, legal or equitable, in the land, it is not to be doubted; even if there were no security given them, as the resolution in this case, specially provides. On that point, I think the argument of Mr. Ogden, on Saturday, must be admitted most sound and irrefutable. But the question arises, as to "the purposes" for which the Fund was created; for, say they, who hold that the Fund is misapplied, in the bestowment of *any* portion of it upon the present incumbent of the Episcopate—if the money, even by the Convention, be appropriated in any other way than as directed in the statute, a Court of Chancery must of course interpose to prevent such appropriation. What, then, is the purpose of the Fund? To support "the Episcopate." And what is "the Episcopate?" The authorities say, "the office of a Bishop." Is there such an "office" in this diocese at present, and if any, who fills it? Benjamin T. Onderdonk, *left therein* by the operation of the sentence which suspended, but did not depose him. "For a time, but not forever," is the limit of suspension, says *Gibson*, "Codex 1047;" and so all the authorities. If this be all true, then the incumbent of "the Episcopate" has a claim upon the fund established, by law, for his support, and the Convention must be held as harmless in ordering such an appropriation of it, as the Trustees certainly would be in obeying such an order. Thus argued the supporters of the resolution which was adopted on the last day of the late Convention, and in my view they argued soundly. But they did not pretend to maintain that the present incumbent, suspended as he is from the discharge of his duties, had a fair claim upon any more of the income of the fund than is necessary to support "the Episcopate," in the position in which the sentence of the Board of Bishops has left it. The paragraph above quoted affects surprise that the advocates of the resolution did not go even to the length of giving the suspended Bishop the whole as well as a part of the income of the Fund! The Fund, it may be said, in reply, originally established for the support of the Bishop, was endowed, in various ways, afterwards, for the purpose of securing a certain and complete performance of all his Episcopal duties, in the diocese; and it would seem absurd, on the face of the proposition, to undertake the appropriation of the entire of the income, under present circumstances. There certainly is no parallel between the case as it is, and that supposed by the editor we have quoted. An Episcopal Convention of this diocese must be made of very different stuff from that of which the last was composed, ere it can perform any such antic as that suggested, with the Act of Incorporation, the most important sections of which we have cited, before them. But that was only a harmless specimen of editorial flourish.

Under all the circumstances, as viewed deliberately, and I trust without partiality, not only by the light thrown upon them by the recent debates in Convention, but by a careful perusal of the law and the facts connected with the case, I can see no reason to anticipate any serious obstacle in the way of carrying into execution the resolution adopted by the Convention.

J. F. O.

For the Churchman.

In the present condition of the Protestant Episcopal Church, especially of that branch which has heretofore been spreading rapidly with a benign influence over cis-Atlantic regions, there is much to grieve the hearts of her children. No one who reads religious papers, (so called,) whether these be published by *high* or by *low* churchmen, can be ignorant of the circumstances to which I allude.

"Peace, unity, and concord," no longer impart to the Church an effulgent beauty; but unhallowed passions have distorted her once comely features, have impaired her strength, and threaten her very vitality.

I may be told, perhaps, that my fears are idle; that the present effervescence is caused by foreign ingredients; that the process is a purifying one, and that as soon as all that is noxious shall have been precipitated, and all that is worthless shall have been worked off as scum, the ebullition will cease, and the Church, proper and Catholic, will come out of the alembic with more concentrated purity and energy.

Such is the "flattering unction" laid to their hearts by those who, if they do not encourage, certainly do not deprecate, the unhappy dissensions in the church. For one I loathe the simile, and dread the *distillation*.

That the Church will *survive* the commotion I have no doubts, for He who founded it will never suffer it to become extinct. But as His "chosen people" have been "scattered and peeled" for their transgressions, may not our Church be visited with the like calamity?

If there be any truth in the "twentieth part the tithe" of what we hear, even from presses professing devotedness to the Church, I fear that unless the *purifying process* be mitigated by an infusion of some of the "milk of human kindness;" during the dearth of *Christian charity*, the experiment will have but a precious little nucleus around which the renovated principles of Catholicism may expand. For what dignitary, or minister, or layman, has approached the vortex and escaped scathless?

As a churchman, I feel mortified to hear churchmen abusing each other with a vehemence disgraceful in political partisans. As a Christian I mourn over the frailty and depravity of our nature, whilst I dread and deprecate some dire calamity from an offended God, upon a Church torn, as ours is, by unholy factions.

Is it a time for internal fueds when our city is beleaguered not only by the *Roman* host, but by hordes of "Barbarians" also?

Whilst the imperial eagle is hovering over us, and gloating at the anticipated spoils; whilst less noble birds are gathering around, and whetting their beaks preparatory to the carnival, will Christian churchmen, disregarding the omens, madly commence the work of *self* destruction?

Churchmen! pause, and let "heedless, rambling impulse, learn to think!"

Remember the fate of Jerusalem and her children. Retire from the arena of unholy strife, and commune with your own hearts and with your God! Give reason and religion an opportunity to regain the throne from which they have been hurled by "zeal without knowledge!"

Believe me, that the day will come to many, even in this life, when they will remember the tumult which they now cause, or partake in, with surprise, with vain regret, with harrowing remorse. And beyond the confines of time a still more awful day will come to some; when they who "sowed the wind will reap the whirl wind," and seek in vain for rest upon "the holy hill of the Lord."

God grant that all who love the Church may consider these things, and unite in fervent, effectual prayer for her speedy and safe deliverance from her present troubles; and that the day may never come when shorn of her glory, despoiled, and trodden down it may be said of her.

"All that pass by clap their hands at thee: they kiss, and wag their heads at the daughter of Jerusalem, saying, is this the city that men call the perfection of beauty, the joy of the whole earth?

All thine enemies have opened their mouths against thee: they hiss and gnash the teeth: they say—we have swallowed her up: certainly this is the day that we looked for: we have found—we have seen it." JEREMIAH.

St. Augustine, Sept. 20th, 1846.

For the Churchman.

*Mr. Editor*,—In the report of the proceedings of the late Convention, as contained in your last Churchman, (3d column, 2d page,) a mistake is made in leaving out the name of Rev. Mr. Traver among the ayes on the vote "on the resolution (giving the Bishop a salary from the Episcopal Fund) as amended by the addition of the *Proviso*." In itself, the omission is of small account, as the Journal doubtless shows the true state of the case. Still, as there were remarks made in Convention about making men show their hands, even in very small matters, it may be as well to have the correction made in the Churchman. A. D. T.

October 19, 1846.


# The Churchman.

NEW YORK, SATURDAY, OCT. 24, 1846.


FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

It would be endless to reply to all or even a tithe of the assaults that are made upon us continually by the Papal and Protestant presses around us; and we therefore make it a rule to be silent except in cases in which silence would not only be misunderstood, but would be injurious to the Church.

We have mentioned in another column that a correspondent of the Catholic Magazine has quarrelled with us for our remarks on the letter of a quondam Churchman affecting to retract a good argument which he had once advanced against the Papal Supremacy. This writer in the Magazine, as well as another in the same journal, tells the world that the recanting letter was written by Lieut. Scammon; and he comes forward with a show of learning to cover the said letter, and to do the office of a *rigid critic* on the Churchman. We annex all that part of the article in the Magazine which bears on the point in hand, and ask for it the careful perusal of our readers.

But the strictures of the *Churchman* call for a rigid criticism. Not to speak of the vague and unjust charges of usurpation or encroachments on the part of the holy see, charges which he can support only by fallacious arguments; not to mention the odious and false light in which he exhibits the conduct of the two sainted Popes, Zozimus and Celestine, in the affair of the priest Apiarius, or the undue confidence which he reposes in the French historian Fleury, who is assuredly an unsafe guide (from the treachery of his Jansenist collaborators) in what regards the extent and exercise of the Pope's jurisdiction, if not its essence; apart from these questions, the *Churchman* has fallen into several inaccuracies in stating the fact on which he mainly relies, viz., the pretended denial and protest of the African Bishops, in the fifth century, against the right of appeals to the see of Rome. 1. It is difficult to conceive how this particular point, even admitting the *Churchman's* account, can furnish any argument against the general supremacy of the Roman see, particularly when we consider that the African Bishops referred to were the same who, a few years before the case of Pelagius and Celestius, had repeatedly appealed to the superior authority of the Pope, *as derived from the authority of the sacred Scriptures*. (See Labbe's Conc. Gener., vol. ii. col. 1565–6.) 2. Even were it granted that some African prelates contested for a time (A. D. 419, 426,) the right of appeals to Rome, of what weight is their authority compared with that of the three hundred Bishops of the Council of Sardica in the year 347, and the six hundred of the Council of Chalcedon in 451, by whom this same right was unhesitatingly acknowledged and proclaimed? 3. But it is not true, after all, that the former denied in reality the right of appeal to the Pope; they merely manifested some reluctance at its exercise in certain cases, from the fact of their not finding among the canons of the Council of Nice, nor procuring, in due time, the decision of the Council of Sardica, which the Latins of the west quoted under a different title. But in no case did they contest the general right of the Pope in matters of appeal; they merely requested him not to consider these cases too easily, and to lay them under greater restrictions. "We earnestly beseech you," says their letter to Pope Celestine, "that you would not too easily (*facilius*) receive those who go to you from our province, and admit to your communion those whom we have excommunicated. Your holiness will perceive that such is the definition of the Council of Nice. For, although that council seems to adopt this precaution only for inferior clergymen or laymen, how much more did it intend the same rule to be observed in regard to bishops also, lest they who have been excommunicated in their province, be too hastily, too quickly, or undeservedly readmitted to communion by your holiness—*ne a tua sanctitate vel festinato vel praepropere, vel indebite, videantur communione restitui*!" Does not this language suppose an acknowledgment of the right of appeals, at the same time that regulations are respectfully proposed for its application and exercise? The editor of the *Churchman* would have only acted the part of justice as well as of prudence, if he had made himself better acquainted with the various circumstances of the alleged fact, before he ventured to utter so positive a judgment, or any judgment at all, upon the fact itself.

Now let it be distinctly understood in the outset, that what is claimed for the Roman See is *a divine right to jurisdiction over all churches on earth*. The question is whether the Bishop of Rome has authoriry to revise, to reverse or confirm, the judgment of other churches. Or, to put it in a practical shape, the question is, Whether the Church in any country, say the Church in these United States, has the power of governing itself, subject to the faith and laws of the Catholic Church, or whether its governors in this country are obliged, by divine law, to refer disputes for final adjudication to the Bishop of Rome?

If this claim of the Bishop of Rome to Universal jurisdiction, by divine right, could be substantiated, there would be no room for any charge of "usurpation or encroachmont;" if it cannot be substantiated, there is then as little room for saying that the charges of usurpation and encroachment are "unjust," or supported by "fallacious arguments."

Now we maintain that this divine right of the Pope of Rome to universal jurisdiction, or jurisdiction over all the churches on earth, has no warrant from Scripture or the Catholic Church. It is a mere papal assumption, and ought to be dismissed as unworthy of consideration until some positive evidence from Holy Scripture or Catholic usage can be brought in its favor.

No such affirmative proof being produced or producible we go farther and point to several instances in ancient times of differences between the Roman and other particular churches, which prove that no such claim was either advanced by the one or admitted by the other, and that claims of power far less enormous when made were resisted—that is, we undertake to prove a negative.

Among other instances of this kind we refer to the disputes of Zozimus and Celestine with the African Bishops in the fifth century; in which the Bishops of Rome, advancing claims which are humble and modest compared with those of their successors, were resisted and corrected by a church whose apostolicity and catholicity have never been questioned.

In order that the reader may be interested in the argument, it will be necessary to recapitulate the leading facts. Apiarius, a Presbyter of Africa, had been deposed by his Bishop Urban for his scandalous offences, and the sentence had been ratified by a provincial council. Apiarius appeals to Zozimus, the then bishop of Rome, who restores him to communion, and sends him back with his legate Faustinus, and requires that he be restored; alleging that the canons of the Council of Nice gave leave to bishops accused or condemned to appeal to Rome and power to the Pope to hear and determine those appeals. The African bishops had never heard of any *such* canon of the Council of Nice; they take time to inquire and collect authentic copies of the canons, and finding that they contain nothing of the sort, they address a letter to Pope Celestine, (who was next but one to Zozimus in the See of Rome) and give him to understand in plain terms that the power which he claimed was unwarranted, and that they could allow no other appeal than to a provincial, or at farthest to a general council.

Thus much in order to exhibit to the general reader the state of the question: we turn now to the writer in the Magazine.

The charge of having placed the conduct of Zosimus and Celestine in an "odious and false light" is of such vague and general nature as to pass for nothing. We may say, however, that our statement was purposely made in almost the very words of Du Pin, in order that Romanists might take no just exception to it. It seems from what the writer says, that if we had followed Fleury instead of Du Pin we should have had an equally "unsafe guide." What must we think of this writer's cause when he is driven to speak thus of an historian of undoubted veracity and fidelity an one who lived and died in the communion of the Roman See?

But to come to the particulars on which the writer relies to get rid of the denial of the Pope's jurisdiction by the African Bishops.

The first is that "It is difficult to conceive how this particular point, even admitting the Churchman's account, can furnish any argument against the supremacy of the Roman See." The difficulty is owing to the fact of the writer's mind being prepossessed with the notion of the admission of the supremacy being a "general fact" to which the denial of the African bishops is merely an exception. What we have already said on the state of the qnestion may show the writer that at least the same difficulty is not felt by others.

He proceeds:—

"Particularly when we consider that the African Bishops referred to were the same who, a few years before [in] the case of Pelagius and Celestius had repeatedly appealed to the superior authority of the pope, as *derived from the authority of the Sacred Scriptures*." Now if this statement were supported by proof it would indeed convict the African Bishops of inconsistency; but though we would by no means reciprocate the "Catholic Magazine's" charge of "mendacious hardihood," yet we feel no hesitation in saying that the above general statement contains three particulars which are not only unproved but are incapable of proof; and these are 1. that the African Bishops in the case referred to acknowledged a power of jurisdiction in the Bishop of Rome superior to their own; 2. that they repeatedly acknowledged it; and 3. that they confessed it to be warranted by Holy Scripture.

In his next attempt to get rid of the case the writer says, "Even were it granted that some African prelates," &c. See the sentence above in the quotation from the Magazine.

But why "*some* African prelates." The number was 217, and they were assembled in Council, and the Pope's legates were present. So that all things were done with dignity and order. Why then does he speak of the Council as "some African Bishops?"

But "of what weight," it is asked, "is their authority compared with that of the THREE HUNDRED bishops of the Council of Sardica in the year 347"—

"The Emperor Constantius and Constans being willing to reestablish the peace of the Church, called a synod of the Eastern and Western Bishops in 347 at Sardica, a city of Illyrium. There came thither *one hundred* bishops from the West, and *seventy three* from the East; but they of the East declaring to those of the West that they would not assist at the Council, if they would not excommunicate St. Athanasius, &c., the Western Bishops, of whom Osius was the chief and president, *held the council themselves*."—Du Pin's Eccl. Hist. vol. 2, p. 138.

—"and (to proceed with the quotation from the Magazine) the six hundred of the Council of Chalcedon in 451 by whom this same right was *unhesitatingly acknowledged*."

Having quoted Du Pin for the number of the Council we will quote the same Roman Catholic author for its doings as to the point under consideration. Having remarked that the Council of Sardica "cannot be otherwise considered than only as a Council of the *West*," Du Pin proceeds:—

"It made a new regulation which did not take place in the East, and was received but slowly in the West; viz. by granting to the Bishop of Rome the right of revising and re-examining, if he should think fit, the causes of the bishops judged by provincial Councils, when those bishops should have recourse to the See of Rome; but it does not give the Pope power to judge at Rome, but only to refer judgment to a council of the nearest bishops of the Province where the matter has been judged, with liberty to send his legates thither. I said that this regulation was new, because Osius proposes it as a privilege, with which the Council may, if it will, honor the See of St. Peter. Besides, that in the Councils of Nice and Antioch, the last judgment of Bishops is given to Provincial Councils.

"This regulation of the Council of Sardica was never received nor observed in the East. In the West the Bishops of Africa opposed it, and it was long before it was observed in the other countries of the West." —*Du Pin, ibid.*

From this account it appears that the Council of Sardica was so far from *unhesitatingly acknowledging* the divine right of the Bishop of Rome to universal jurisdiction that it bestowed on him, at the suit of his own legate, a far inferior power; a power not "to judge at Rome, but only to refer," &c.; and that even this limited power was then a new concession; that it was slowly and but partially admitted in the West and never allowed in the East. The writer, it is presumed, will not except to the statement of his own historians, but if he do we are prepared to sustain the same statement by a reference to original authorities.

The value of the assertion that the Council of Chalcedon "unhesitatingly acknowledged" this pretended divine right of the Bishop of Rome to universal jurisdiction, may be estimated by comparing it with the words of the Council.—

"We following in all things the decisions of the holy fathers, and acknowledging the canon of the 150 most religious Bishops which had just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, New Rome. For the Fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city. And the 150 most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of New Rome, judging with equal reason that the city which was honored with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being the second after her."—*Hammond's Councils.*

3. At length the writer comes to the point in hand and asserts that "it is not true after all that the former [the African bishops] denied in reality the right of appeal to the pope;" that "in no case did they contest the general right of the pope in matters of appeal" but *respectfully proposed regulations for its application and exercise.*

The best way to test the truth of this assertion is to produce the letter which the African bishops addressed on the occasion to Pope Celestine, from which the writer has endeavored to strain to his purpose a very brief quotation.

But before we produce the letter it may not be amiss to direct attention to a tender expression of the Magazine writer. The African Bishops, he tells us, were reluctant to admit the Pope of Rome's claim "from the fact of their not finding among the canons of the Council of Nice, nor procuring, in due time, the decision of the Council of Sardica, *which the Latins of the West quoted under a different title*." The truth is that "the Latins of the West," that is to say, Pope Zosimus quoted the Council of Sardica under the title of the Council of Nice, to which latter he well knew that the African bishops would pay a submission which they would not to the former. This may have been an innocent mis take, but the writer is probably aware that there are those who have set the matter in a different light, and if he has any respect for the memory of the "sainted pope" he will let the subject alone.

We come now to the letter of this council to Pope Celestine, in the first part of which the African bishops give the pope an account of the annoyances to which they had been subjected by his legate, and of the proofs which they had obtained of Apiarius's guilt. After which they proceed:—

"We earnestly beseech that henceforth you will not too easily give ear to those that come to you, and that you will not receive to your communion those whom we have excommunicated; for this your holiness will easily perceive is forbidden by the Council of Nice. For if this council had regard to inferior clergy and laity, how much more did it intend this to be observed in the case of bishops, that they who are suspended from communion in their own province may not be by your holiness hastily, rashly, or unduly admitted to communion, and that your holiness may (as becomes you) repel the disgraceful resorts [to you] of presbyters and inferior clergy; since by no decree of the fathers has the African Church been deprived of this [right], and the Nicene decrees have most plainly committed the clergy of inferior grade and the bishops themselves to their own metropolitans. For they have most wisely and justly provided that all matters whatsoever should be determined in those places where they have arisen; and that the grace of the Holy Spirit will not be wanting to every province, so that equity may be wisely discerned and firmly maintained; especially as it is permitted to every man, if he is dissatisfied with the decision of his judges, to appeal to a provincial or even to a general council. Unless perchance any one should suppose, that our GOD would discover the justice of a cause to one person and deny it to innumerable bishops assembled in council. Moreover, how shall a judgment beyond the sea be valid, where the necessary witnesses, on accouut of infirmity of sex or age, or many other intervening obstacles, cannot be adduced? That some [commissioners] should be sent hither as from your holiness, we find decreed by no synod of the fathers. And in regard to what you transmitted to us some time ago by Faustinus as a part of the Nicene Council, we have been able to find nothing of the sort in the authentic copies of the council which we received from Cyril of Alexandria and Atticus of Constantinople, and which also we transmitted, by Innocentius and Marcellus, to your predecessor Boniface, of venerable memory. Do not then, at the request of any persons, send your clergy [hither] as executors, do not grant [this to any that may request it,] lest we seem to bring the smoky pride of the world into the Church of Christ, which holds forth the light of simplicity and the day of humility to all who desire to see GOD. And as to our brother Faustinus (Apiarius being removed for his execrable crimes from troubling the Church of Christ) we are confident that brotherly love, with the probity and moderation of your holiness, will no longer allow his presence in Africa."—*Mansi's Councils*, vol. iv. p. 515.

In adducing this letter, and indeed in all that we have said, we have aimed to enable the reader to judge for himself and not to judge for him. It is for him to say whether it be not apparent that the popes in this affair did not even pretend to jurisdiction in Africa by divine right; whether they did not rest their claim, and that falsely, on the canons of Nice; and whether the African Church did not disallow appeals to Rome, and claim for itself the inherent power of determining its own causes.

The following item of literary intelligence will not be thought out of place in our columns. Edward Walker, 114 Fulton street, will publish by subscription, a new work, "Literary Studies and Social Moralities," by William A. Jones, Esq. It will consist of a collection of papers, thirty in all, embracing many different subjects, among which are, "Religious Novels," "Prose of Jeremy Taylor," "Swedenborgianism," "Pope and his Friends," "Single Speech Poets," and a "Chapter on Sonnets," subjects which the many readers of Mr. Jones's contributions to the American, Democratic and other Reviews, will gladly see adorned by his pen. The work will consist of two elegant 18 mo volumes, of at least 250 pages each. Price to subscribers, $2 per copy, payable on delivery. Subscriptions received by the Publisher, or by Bartlett & Welford, Astor House.

We understand that the Rev. John Grigg has resigned the rectorship of the Church of the Crucifixion, with a view of establishing a missionary church in another part of this city. And it affords us pleasure to state that the Rev. J. F. Schroeder, D. D., has accepted the unanimous call of the Wardens and Vestry of that church as rector, commencing on Sunday morning next. It may be proper to inform our readers, that this congregation worship in the Lyceum, No. 561 Broadway, a few doors south of Prince street.

Morning service at 10 1-2 A. M. Evening service at 7 1-2, P. M. The room is handsomely fitted up, and the seats free.

The Lord Bishop of Newfoundland sailed from St. John's about the middle of September, in the "Church Ship," on a mission to England, to collect funds to rebuild the Cathedral Church of St. John's, which was destroyed by the late disastrous fire in that city.

The Montreal Gazette of September 11th has a few lines of comment on an advertisement of a sermon lately published in England, and which has been already severely and justly condemned. The brief but adequate remarks of The English Churchman have appeared in other Church papers, but as a disposition has been manifested to extenuate the offence, we give the comments of the Gazette, an independent and unbiassed authority, and subjoin to them the original advertisement:

We copy the following singular advertisement from a recent Liverpool paper. To us it seems to savor of the profane. The reverend author is a very clever man—one of the very cleverest quack-preachers in the country. The sermon must be a curiosity. The advertisement reminds us a good deal of the effective paragraphic style of Holloway's Ointment pufls:—

Second Edition, now ready, price 1*s*.

EVERY EYE SHALL SEE HIM; or, Prince Albert's Visit to Liverpool, used in illustration of the second coming of Christ. A SERMON, preached in St. Jude's Church, on the 2d day of August, 1846, the Sunday next after the Prince's Visit, by the

REV. HUGH M'NEILE, M.A.

(*Published, by desire, for the Liverpool Sailors' Home.*)

London; J. Hatchard & Son, 187 Piccadilly; A. Newling, 31 Ranelagh-street, Liverpool.

WILEY & PUTNAM'S LIBRARY OF AMERICAN BOOKS.

We announced a short time back the approaching publication of a new number of this series, and are glad to find it now before us with the following title, "The Early Jesuit Missions in North America: translated by Rev. William Ingraham Kip, M. A." It forms the XXI and XXII numbers of the Library. The interest of the work will be denied by none who examine it, and Mr. Kip will be entitled to the thanks of all who hitherto have been unacquainted with the early history of Christianity in this country. The translation is smoothly executed, and Mr. Kip's notes are at once unobtrusive and to the point.

We have received several typographical corrections in the Majority Report in the case of St. Philip's Church, which reminds us to refer our readers for a correct copy of the Report to the forthcoming Journal of the Conveution.

The YOUNG CHURCHMAN'S MISCELLANY is admirable reading for those for whom it was specially designed.

The EVERGREEN is illustrated with a view of Philadelphia in Asia Minor, and contains its usual well-prepared reading matter. The sonnet to Bishop Southgate we subjoin.

"Lord, how are they increased that trouble me! Many are they that rise up against me."—Psalm iii. 1.

Thick clouds are gathering, and the storm I hear,
Growling and muttering, as about to break
Upon that cause, which thou, for Jesus' sake,
Southgate! hast made thine own. Unmoved by fear,
Thy course right onward still thou firm dost steer.
What though unnatural league weak brethren make
With foes schismatic, and rude gusts awake
Of popular clamor! Thou, with conscience clear,
Clingest to Faith and Hope, companions tried.
In Mesopotamian wilds they were thy guide,
And cheered thee, when disease thy path did strew
With sharpest thorns. By perils thou 'rt allied
More close to Him to whom I hear thee sue,—
"Forgive my troublers, Lord! they know not what they do!" J. J. R.

TROY, N. Y., Aug. 30, 1846.

THE ORDER OF DAILY SERVICE, WITH THE MUSICAL NOTATION, *as used in the English Cathedral and Collegiate Churches: with a collection of Communion Services and Chants for the Psalms for the Day and Canticles.* Troy. N. Y, Young & Hart: New York: D. Appleton & Co., pp. 96.

We have not seen a more gratifying token of the awakening interest in Church Music than is afforded by the publication of the beautiful volume before us. It contains many choice specimens of the best Anglican composers which, it may be added, have hitherto been almost inaccessible in this country. Three entire arrangements of the Morning Service including the Litany, a Communion Service by Tallis, (we are sorry to find the Nicene Creed omitted,) portions of others by Gibbons and Rogers, and 41 chants, both single and double, are the contents, and sufficiently denote the value of the collection. Mr. Hopkins, the organist of Holy Cross church, Troy, has added an accompaniment to Tallis's Service. An index has also been prepared to denote the chants best suited to particular psalms.

TWO LIVES, OR TO SEEM AND TO BE. *By Maria J. McIntosh.* D. Appleton & Co., 12mo., pp. 318.

Of former works by the author of the above we had previously read one or two which were published anonymously, and had been favorably impressed with the elevated moral lessons which they taught as well as the pleasing and somewhat artistic guise in which they had been clad. "Two Lives" is not unlike "Praise and Principle," an earlier work, in its leading idea; it presents the idea however in a new point of view, and as a work of art is more successful. We feel no hesitation to commend this volume as attractive and safe.

SERMONS ON THE MINISTRY AND ORDINANCES OF THE CHURCH OF ENGLAND. *By the Right Rev. Father in God, William Beveridge, D. D., Lord Bishop of St. Asaph.* Second Edition, C. Shepard, 12mo., pp. 293.

No commendation of ours could avail to enhance the value which Churchmen have long set on the truly apostolical discourses of Bishop Beveridge. As teaching the sound truths of the church, in persuasive and impressive language, few volumes can be ranked on an equality with the one before us, nor could we readily select one which we would sooner recommend as fitted for devotional reading.

BAPTISTS DEFENDED, &c. &c. *By Rev. John Batey.* J. Q. Adams, 12 mo. pp. 94.

The *etceteras* above may be translated into "a controversy between a Presbyterian and a Baptist," and having said thus much we presume our readers to have no more curiosity on the subject.

BUNYAN'S PILGRIM'S PROGRESS.

THE PICTORIAL HISTORY OF ENGLAND, No. 9, has just been issued by the Messrs. Harper. The present number of this valuable work continues the history to the early part of the 14th century.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER, *edited by J. E. Ryland.* Wiley & Putnam, 2 vols. 12mo.

A bare mention of this work, issued some time since, is all that we can now afford it.

WASHINGTON THE MODEL OF CHARACTER FOR AMERICAN YOUTH; *By Rev. J. N. McJilton, A. M.*, was delivered as an address to the boys of the Public schools of Baltimore at their annual celebration on the 22d of July. (John Murphy, Baltimore.)

DESTINY; *By E. Delafield Smith*, is a poem, and was pronounced before the Delta Phi of the New York University some time last June. We are not able to understand what was the object of the poet in this production, and as to style, a very close imitation of Byron on one page is quite enough to evince his originality.

We have received the following Magazines and Reviews for October.—

Brownson's Review, The New Englander, The True Catholic, The (Roman) Catholic Magazine, The Evergreen, and The Young Churchman's Miscellany.

Brownson's present number is unenviably distinguished by one of the most abusive attacks on the Church of England ever penned, if indeed so honorable a name as "attack" can be given to what we are in conscience bound to call insane ravings. When a controversialist of acknowledged ability finds nothing better to say in defence of his own position than to talk of "the souls" which the opposing system "has damned," to depict their "cries and shrieks," and to invite his friends to a like use of denunciation, rational readers will hardly fail to think of the virtues of a straight jacket. The very rancor of the article in question ensures it contempt. Of the other articles "Transcendentalism" is of considerable value.

The New Englander, as we learn from a circular in the present number, is to undergo some change in its management. The names of President Woolsey of Yale, Dr. Bacon, Prof. Larned, and others are subscribed as henceforth the principal contributors and editors. The change will probably render it more exclusively Congregational than ever. At the same time some of the names are vouchers for a more elevated grade of scholarship than the "Literary Notices" display. In general more is expected from a journal of rank than the information that "C. Nepos is a Latin historian and elegant writer of the Augustan age."

The True Catholic contains an able article on Conscience, and its usual judicious selectiovs and summaries.

The United States Catholic Magazine presents us some half-dozen of its double columned pages, devoted to assaults on the Churchman of the 12th ult., from the pens of two contributors. The first sets out with saying that the most appropriate "caption" for this number of our journal would be *splendide mendax*. He then undertakes to review in order the several articles, communicated and editorial, of that number. The first communication refers to the Episcopal Recorder, and the Roman reviewer remarks of the writer that "he does not hesitate to accuse its editor (whom he politely terms a *scribe*) of *suppressing the truth*;" which, he ironically adds, is "a gentlemanly and ecclesiastical way of treating" an opponent. In this tone he proceeds through the next four communications, when, forgetful of his own standard of good manners he writes: "The next article is headed 'Romish Rebaptisms' written by some scribe who is not only uncandid, but malicious as he is ignorant of the customs of the Church."

Proceeding thence to the editorial of the same number, he informs the public that the letter of recantation to which it refers was written by Lieut. SCAMMON of the United States Army. Then he comes to an arti-

cle on Sectarian Missions, of which he complains that it identifies Romish "saints" with enthusiasts, and confounds the morality of Dr. Anderson with Jesuitism; and he asks, "Would Mr. Newman,—I put it to the honor and conscience of Dr. Seabury,—go over to a Church which taught such a system of morality?" And lastly, he assails the review of Thornberry Abbey, and quotes Ward's doggrel in proof of the silly fable of the Nag's Head ordination.

In regard to the query touching Mr. Newman (for we see nothing else worthy of remark) we reply that the doctrine which Mr. Newman has advanced in his "Development" on the subject of Conscience has led us to believe that the fact of the Roman Church propounding immorality *ex cathedra* would have been no bar to Mr. Newman's entrance into that Chnrch, and would be no bar to his continuance in it. We do not see the relevancy of the question, but since the writer has put it he is welcome to the answer.

So much for the first writer in the Catholic Magazine: the otber attempts to be argumentative rather than witty, and therefore deserves more attention. That attention will be seen to have been given him by reference to another column.

The Rainbow is the title of a sermon preached in Christ church, Indianapolis, July 11th, 1846, before the Convention of the diocese of Indiana, *by Rev. Samuel Roosevelt Johnson*, and is a very effective series of religious lessons drawn from the consideration of a natural phenomenon. We content ourselves with the following extract, though others might easily be made.

The Rainbow reminds us, that God in his dealings with our human nature, has seen fit to adopt visible signs, as suitable to the necessities of that nature, as beneficial in conveying and confirming religious impressions, as appropriate and useful. He has thus taught us to draw the inference that such signs may be suitably and usefully applied by us, and has in a manner recommended their adoption. God was not content to give us the plain promise, but he added the beautiful and gorgeous sign. Herein, brethren, we may learn a lesson of religious wisdom, of profound philosophy. It has become very much the unwise and ignorant habit of our time to slight outward and significant memorials. Old, reverend customs have fallen into neglect. Old, eloquent and impressive signs, endeared by the practice of the very purest ages of Christianity, have been counted idle, unmeaning, and superstitious, and so laid aside. Our own church, the mother of all who speak the English tongue, has retained some few, and those are not unfrequently neglected by her own children; and for those few we often hear the sluring remark, and the unfounded and uncharitable charge of sympathy with a form of Christianity against which she has protested as erring and corrupt. Brethren, I hesitate not to avow, that I account all this spirit very unwise, very weak, and very injurious to man's best spiritual interests. It evinces an ignorance of that nature which God has made us with. It is the offspring of a shallow philosophy, and a cold heart, and a half-dead and palsied imagination. It is contrary to the primitive and purest Gospel ages. We cannot hold it, without shutting our eyes to hundreds of lessons which God teaches in his word, and by his Providence; lessons like that which his giving the Rainbow as the sign of his covenant communicates. It has done more among the people of the reformation to strengthen and restore the sway of the Roman Church, than any thing almost beside, because men have not found in an abstract and negative Protestantism, cold and bald, the things around which their affections, and their human sympathies might cluster;—and have been persuaded to enter within the fold of Papal Rome, or have been retained there, rather by its thus meeting human wants and sympathies, than by its wrong doctrines, or its presumptuous claims. I, for one, cling to each remnant of ancient and hallowed form which our church and the custom of the age allow us. I would not give up one, but had I my wish, would bring back many, which are now neglected and have passed away. Nor do I find myself reproved, nor will you either, brethren, in honoring and observing all the devout gestures and signs, and rules, and customs, and forms, and services, and seasons, and commemorations of our Church, either when you read God's holy word, or study the noble writers of the early Christian Church, her Cyprians, her Cyrils, and her Chrysostoms;—or when you lift up your admiring eyes to the bow of heaven, many colored, and "like unto an emerald;" and as your soul rejoices not only in the sign, but also in the beauty and magnificence of the sign.

But let these suffice for the general lessons imparted by the Rainbow, and receive briefly some few more special and confined.

It is the sign of a covenanted mercy; as such, how dear was it to the Patriarch, and since to the Jew and Christian. If the sign which conveys no grace, is thus to be valued, how much more those Christian signs which do convey grace. If the sign of the covenant is precious, how much more the covenant itself. "The Church of the living God" is a covenant of grace; its sacraments are signs, and much more than signs, conveying grace into our hearts, and a special nature into our human natures, even instruments by which to use the language of our Article, "God doth work invisibly in us." While your hearts warm towards the natural covenant and its sign, let them not be cold and careless towards the covenant in Christ Jesus, and its holy sacraments of blessing.

The Rainbow of promise is seen in the cloud; it is associated with the storm, while it brings tidings of the coming clear sky. So let hope live amid all your troubles. Let it build its arch, even while the heavy torrent is pouring down upon your heads. Stoop not with frame bent downward to the earth, drooping beneath the pelting rain; but lift up your head, and through the rain, with rejoicing heart and reviving spirit, see the bow upon thy sky, "like unto an emerald." In all your troubles cherish hope. In every shower, watch with good heart for the returning rainbow.

In the Rainbow the rays of light are refracted and reflected; so is it in prayer and in all your seeking after God. You are very frequently not dealt with as you expect, or as you wish. You have not the very answer to your prayers you requested, nor at the time, nor in the way you looked for. And now will you give up, and say, "It is vain to serve God, and what profit is it that we have kept his ordinance?" O unbelieving spirit, to doubt the promise of thy Redeemer! O "of little faith," and "slow of heart to believe!" Nay, brethren, no humble, devout, believing prayer, or service, or offering, was ever lost, or failed of rich reward. The ray of light was not lost, though vainly would you seek it in the direction of a straight continued line. Thy prayer went direct for joy or peace; but it was refracted to thoughtfulness, and reflected to penitence, and again refracted to watcnfulness. Say, believer, was that prayer lost? Nay, beloved, let the bow of nature give you a lesson in the covenant of grace.

The Christian Scholar: His Position, his Dangers, and his Duties. *An Address pronounced before the House of Convocation of Trinity College, Hartford, August 5th, MDCCCXLVI. By the Rev. J. Williams, M.A., Rector of St. George's Church, Schenectady, and a Junior Fellow of Trinity College.* Hartford: William Faxon, Calendar Press.

Accident alone has caused a delay in our notice of this excellent address, but the delay has gained us the pleasure of seeing the same feelings of gratification with which its first perusal inspired us, and which we meant at the time to express fully, uttered with great unanimity and heartiness by nearly all the Church Press in the country. We desire unhesitatingly to join in the opinion which has thus been given of it: we know of no address delivered on a similar occasion at any of our colleges which is more worthy of the philosopher and the Christian. The extract which we shall give deserves a careful attention.

A popular writer has said, that while in any situation whatever, high or low, marked or obscure, it is a comparitively easy thing to be a man of one's age, to be a man for one's age, is quite another, and a much more difficult matter. It is always easy to swim with the current; to go whither what is called the spirit of the age will carry one. And surely if that spirit is a right and true one, and flowing onward toward such a point as one should wish to reach, it is wise and well to go with it. But how often is this not the case; nay, how often is the precise contrary to the fact. And therefore while it is a morbid and unhealthy feeling which concludes that the animating spirit of any age is always of necessity wrong and evil; it is quite as morbid and quite as unhealthy a one, only in another way, which,—misinterpreting the sentence, divine when truly understood, that speaks of the people's voice, meaning the real utterances of humanity, as being instinct with divinity,—concludes that the course of the age is always right. That the Scholar may not sometimes be called by every duty, and every responsibility to set himself in opposition to it, to denounce it, to make it anathema, to struggle manfully against its current, even to his own overwhelming and destruction.

It follows then, that the tendencies of any age may be evil; it is fair and wise to believe that there will always be evil ones among them: for surely he must be a most unshaken optimist who can think otherwise; these evil tendencies bring dangers as to other men, so especially to the scholar; and these dangers are those which I have called the dangers of an era, in contradistinction from those which attach to every possible epoch of the histosy of man.

As a further illustration of these positions, let us consider a twofold danger,—for dangers are mostly twofold in their character,—which attaches to our age; and which presents a problem that the Scholar must solve, thoughtfully and carefully unless he be willing to go on at random, in which case he does not deserve his appellation. The danger is, that he will on the one hand give nothing, or on the other everything to the past: and the problem to be decided is, of course, precisely how much should be given to it. The danger on the one hand is certainly very clear and obvious. Self distrust, distrust of the present, reverent turning to catch the voices of other days as they float solemnly down the course of ages, these are obviously not so characteristical of our age and country as to warrant any great anxiety that the claims of the present on our regard will be lightly cast aside. A superficial and encyclopedic, and reviewing age, is always self-confident. And a self-confident age, is of course in its relations to the past always in danger of going to the extreme of forgetfulness: which forgetfulness it finds it easy to account for, by various theories of progress, or development, or whatever men may choose to call them. Indeed it has generally seemed enough,—so pressing has this danger been considered, so imminent in truth has it really been,—it has generally been considered quite sufficient to condemn it in general terms. Nor has it seemed a matter of importance how general those terms were, provided only that they were sufficiently strong and startling.

But is there not a danger too on the other hand? I do not mean a danger that we shall reverence and esteem the past too much, for if the past be rightly estimated that can scarcely be; but that we shall fall into an unreal, untrue, dreamy way of looking at the past itself, and therefore incur the evil when we least expect it. There certainly is such a thing as the mere blind worship of the formal past: there is such a thing as attempting to force over the body of some living, unchanging, eternal principle of truth, some antiquated guise which it does not need to wear, to throw around it old externals, which are not of the essence of its being. And this is playing at scholarship and learning; this is unreal, hollow and untrue, a mimic pageantry, a soulless masquerade. I trust that I may not be misunderstood. I do not speak of divine institutions but of human ones, or of human applications of those that are divine. I am not advocating the doctrines of that wretched pantheistic view of human history, which makes the highest and the holiest things that God has given men, but mere ideas, to be developed by the exercise of human intellect, into something or into nothing; which makes succeeding ages to create new principles which former ages had not; and declares that change in essence and not change in form, of truth, is the law which regulates the course of time. All this is one thing. But to say that principles are few and truth is one; and that the scholar must beware lest in avoiding the extreme of not finding these principles and that truth, living and working in most instructive wise in all at least of the Christian past, he shall fall into another quite as evil, of mistaking their external garb, their outward expressions for the things themselves, what has this to do with that hardy spirit which changes at will the institutions of our God? With that pantheistic philosophy which confounds substance and accident, essence and form, spirit and matter, God aud man? What is this more than to say, that we must not mistake the body of the boy, or of the grown up man, or of the saint perfected, for that undying soul, which gives to each its all of life and glory?

And how great too is the danger, lest the scholar may fall into an even more unreal and dreamy way of looking at the past. For the temper of the scholar which he must cultivate and cherish, is the historical temper, and this may be perverted to a most evil purpose. The present rough, harsh, angular, with all that is disagreeable standing out from its most prominently, is all about us. It grates upon us, its corners wound and lacerate, it is homely and wears a stern and every day aspect, it forbids and it discourages. Not small then is the temptation to turn away from it, and endeavor, as it is said,—though what is meant by it is very difficult to see,—endeavor to live in the past. To indulge fond regrets for glories faded and for majesties gone by, and instead of looking resolutely at what lies about and before one, to cast back longing looks upon the distant landscape, sungilt or clothed in rosy flush of light, soft, slumberous, silent and obscure. To shut one's ears to the harsh tones of men around one, and to seek to live with those alone, with whom indeed the scholar must live *much*, but may not live *entirely*, whose voices murmur gently from the sepulchre, or seem to swell in solemn strains of melody from the far distant skies. But this is wretched: this is unworthy of a man, and most unworthy of a scholar. For sure we may be, "that the man over whom present wants, present duties, and present facts have no vigorous influence, is the very worst qualified man for apprehending bygone wants, by-gone duties, by-gone facts." He wants truthfulness, and that is the very foundation of the scholar's character. And beside, what man in his senses, can ever be sighing in this way after past periods, be they never so glorious, never so fully inscribed with names that bare the brow and make the pulses swell? Let us know what it is we do if we do this. "If we ask that the age in which St. Paul preached may come again, we ask also that Nero may come back. If we ask that we may be transported back to the glorious period of Athanasius, we ask to live under the tyrant Constantius; to have the world almost wholly Pagan, the church almost wholly Arian. If we long to sit at the feet of Chrysostom, we long for the infamous corruption of Antioch and of Constantinople. If we reckon that it would have been a blessing to live and die under the teaching of Augustine, we must be content to see Rome sacked by one set of Barbarians, and the church in Africa threatened by another; we must get our learning from a race of effete rhetoricians, and dwell amid all the seductions and abominations of Manicheism." And if it were thus vain and evil to have the ages themselves return in reality and life, how much more vain, because unreal and unmeaning, for a man to endeavor to throw himself into them in any other way than as a seeker after truth, and try to live there. Who can do it, or even wish to do it, who believe that life is what it is, an earnest, awful struggle with and for realties, and not a fleeting dream? No doubt the sculptor would have consulted his case and pleasure; no doubt his visions of beauty would heve been as high, had he dreamed over them inactively, and never applied his hand to fashion the rude, rough, shapeless mass of stone. But where then would have been the form which leads and teaches other minds, and imbues countless spirits in the course of ages with the love and the sense of tho beautiful or the sublime. Oh no! life is no dream, learning is no dream, the past is no dream, but as we shall make them so. And woe to the man who tries to make them so. Woe to the scholar who dreams when he should work: who vainly tries to recreate the past, when he should help to inform and mould the present, on and by all which that past has gathered in a long and glorious array, of truth and heroism, of grace and strength, of grandeur and of beauty."

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The following remarks we take from The Church of the 16th instant, and insert them not only for the editor's own temperate and firm language, but for the statements of Bishop De Lancey, which have not as yet appeared in this paper:—

We took occasion lately to state that most, if not all, the recent perversions to Rome occurred in the case of individuals who had originally entertained low or defective views of the principles of the Church. The correctness of this statement we have never seen impugned in any respectable or well-informed quarter: as for general and off-hand contradictions, based upon nothing but party spirit and party malevolence, they carry suspicion upon the very face of them; they cast argument aside, and the testimony of facts is, in an equal degree, unheeded. Argument, as we have contended, is in favor of our position; for in the case of warm temperaments and heated fancies, the process of inquiry has not its legitimate work: sober reasoning is overwhelmed by enthusiastic feeling; and the judgment, excited and bewildered, yields to passion and the various outward causes which awaken it. And this natural progress and effect of a transition state, in individuals susceptible in a peculiar degree of these unhappy and perilous influences, is attested by the facts which the history of the times lays before us. Sound, thoughtful, sober-judging, and well-instructed Churchmen, have never yet been amongst the number of those who have yielded to the seductions of Rome; but the instances of such perversions have been limited to those in whom the principles of sound Churchmanship, and therefore of true religion, had not taken deep and early root,—who were just the persons to be imposed upon by a theory which captivated the senses and and dazzled the imagination,—and who, in the hour of temptation and trial, were likely to abandon the fountain of truth and light for human creations and inventions.

In confirmation of the opinions we have thus expressed, it is satisfactory to be enabled to cite the following passage from Bishop De Lancey's Conventional Address, from which some extracts were given in our last:—

"It is a curious fact, that, as far as I can learn, almost all the clerical seceders in this country, from the Church to Romanism, have been originally educated and trained in bodies not Protestant Episcopal. The following is the result of my inquiries on the subject:—

CLERGYMEN.

| Names. | Dioceses. | Date of Defection. | Brought up as. |
|---|---|---|---|
| Rev. Virgil H. Barber, Jr. | New York | 1815. | Congregationalist. |
| " Virgil H. Barber, Sen. | Connecticut | 1815. | Congregationalist. |
| " John Kewley | New York | 1816. | Methodist. |
| " Pierce Connelly | Mississippi | 1836. | Presbyterian. |
| " J. Roosevelt Bayley | New York | 1842. | Episcopalian. |
| " Henry Major | Pennsylvania | 1846. | Methodist. |
| " Nathaniel A. Hewitt | Maryland | 1846. | Congregationalist. |
| " Edgar P. Wadhams | New York | 1846. | Presbyterian. |
| " Wm. H. Hoyt | Vermont | 1846. | Congregationalist. |

CANDIDATES FOR ORDERS.

| | | | |
|---|---|---|---|
| Mr. Clarence Walworth | W. New York | 1845. | Presbyterian. |
| " Benjamin B. J. McMaster | New York | 1845. | Ref. Scotch Pres. |
| " ——— Putnam | North Carolina | 1845. | Congregationalist. |

With the exception of the Barbers, Mr, Kewley, and Mr. Hoyt, all these were young men, inexperienced, and of immature minds. Not one of them occupied a position of prominence for learning, wisdom, or influence in the Church."

With as deep a concern as any can feel for these abberations from truth and order, when they occur, and without meaning, in the slightest degree, to extenuate or excuse those violations of a solemn allegiance to the Church, we cannot but feel that there is some small amount of comfort to be derived from the further statement which we find annexed to the paragraph above given:—

"In England, according to the Rev. Mr. Gresley, about one hundred and twenty persons, Clergymen and Laymen, have gone over from the English Church to the Church of Rome. The English Review of June, 1846, page 388, says that a French writer on the subject, presents 'a list of thirty-five Clergymen, twenty-four Lay members of the two Universities, and from fifty to sixty other individuals, chiefly relatives, wives and children of those before mentioned, who have gone over to the Church of Rome during the last five years.' In regard to the ecclesiastical position and weight of the apostatizing Clergy, the same Review thus remarks, p. 391: 'Out of the 35 Clergymen who have gone over to the Church of Rome, there were only ten who held any ecclesiastical benefice at all, and only three who held Livings of considerable value, three more were in possession of fellowships without ecclesiastical preferment. Thirteen of them were only Curates, and full one-half these had lost their Curacies before they took the fatal step of separation from their Church, and nine of these, of which four were still in Deacon's Orders' had no ecclesiastical or academic position to sacrifice.' 'Not a few of the 'Converts' are young men, whose unripe judgment and incomple information, have proved a snare to them under the too potent influence of Mr. Newman; and with the exception of Mr. Newman himself, there is actually not one among them who has occupied a commanding position in theological literature.'

"The whole number of Clergy in the Church of England and Ireland, is about 16,000, and the whole number of Churches is about 14,000, and the whole number of the Laity is about 16,000,000. Out of these, in five years, as we learn from these statements of English works and authors, *thirty-five* Clergymen and *eighty-five* Laymen have apostatized. But no Bishop, no Congregation, no prominent Clergyman but Mr. Newman, has gone over to the Church of Rome.

"No year passes in which we do not hear of conversions amongst the Romish Priesthood (to the English Church). In fact, the apostacies of English Clergymen to Rome, which have caused so much shame and indignation, have been *more than counter-balanced numerically* by conversions from Romanism in Ireland. A whole Society of Monks of the Christian Doctrine at Youghall, lately came over *en masse*. In Kerry and in Mayo, the conversions have been on a large scale, notwithstanding the previous persecutions directed against the converts by the Romish Priesthood.

"It is also extraordinary, and as a matter stated in the Church of England Periodicals, that the prominent Clergymen who have been perverted to Romanism from that Church—such as Messrs. Newman, Sibthorpe, Faber, Rider, &c., were originally of the class of Evangelical Clergy. Mr. Sibthorpe has recanted and returned to the Church of England."

We do not desire that any should make light of these apostacies because they are few, and, compared to the whole number of the well-affected and loyal, unimportant and even insignificant; for every such apostacy is in itself to be lamented as indicating the fall of a brother for whom our sorrow and our prayers are due. But there is a consolation in the proof so abundantly afforded that the cause of these aberrations is not owing to anything in the system or principles of the Church which is of itself calculated to produce them, but because testimony is given that loose and latitudinarian views were indulged and so far rooted and grafted in early years as to induce that habit of self-dependence and that feeling of caprice which can disregard the sanctions of authority and even look lightly upon the sacredness of a pledged fidelity. And that there is nothing within the Church that can of itself lead to this perversity, is made clear in the following few words:—

"Any man of plain, common sense, would, I think conclude that the doctrines, liturgy, and system of the Protestant Episcopal Church, are not Romish when he finds that they who adopt Romish errors on these points, cannot and do not remain in her fold."

A simple argument is here contained which it becomes both friends and foes to ponder. Foes should be reminded by it that it is the very anti-popish character of the Anglican Church which drives out from her those that are inclined to that corrupt hierarchy; and friends may feel that they who have thus estranged themselves from her communion, have never, in the fulness of their devotion or in clear perception of her principles, belonged to her.

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*Harvard University.*—President Everett, it seems, is attempting to make some stirring innovations, since his inauguration as the head of this time honored institution. We learn that he has addressed a circular letter to the Professors and Tutors connected with the College, suggesting that the students can hardly be expected to attend regularly at morning prayers, and at divine service on Sunday afternoons, while those venerable men are indulging themselves with a matinal snooze, or an after dinner siesta.—This must be an entirely novel idea to them, judging by our own experience at Cambridge some years ago.—*Boston Telegraph.*

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From the Express.

## THE FLOATING CHURCH OF THE HOLY COMFORTER.

The services at the opening of the Floating Church of the Holy Comforter, at the foot of Dey street, on the North River, yesterday, were of a very interesting character. Rev. B. C. C. Parker, the minister of the Floating Church of our Saviour, located on the East River, officiated. After morning prayer, (at this first service,) a child was presented at the chancel rail for baptism, by its parents, indicating the eagerness with which the spiritual privileges of this house will be improved; at the conclusion of the administration of which rite the sermon followed. Owing to the very limited notice given at a late period of the week, the congregation was not so large in the morning as in the afternoon, though the Church was well filled.

The preacher's text was found in xxiv. chapter of the Acts, and part of the 16th verse.

"*To have always a conscience void of offence towards God and towards men.*"

In order to show the use, importance and necessity of preaching the Gospel, whilst in one of the purposes for which this house has been erected, he said he should ground the argument at the present time on one of its subordinate claims. The argument was this: the conscience must be enlightened by the truths of revelation, or its approval or disapproval of our actions is the worst guide we can follow on this earth. It will sanction every crime the world has known: adultery, fornication, drunkenness, idolatry, murders, wrath, theft, seditions, hatred, revenge, and all the works of the flesh, will be justified. Preaching the truths of the gospel urges upon us for our direction and rule the law of God, and, in doing this, it does a most important work. *It enlightens the conscience.*

In investigating the subject, he begged leave to call the attention of his hearers to a very important fact. It is that fundamental truth in morals and religion which explains to us the necessity of preaching the gospel. It is this: "The way of man is not in himself, it is not in man that walketh to direct his steps." Hence the necessity of enlightening the conscience by the truths of revelation and the need of preaching those truths to all mankind, that the conscience may be void of offence. From the exordium of the discourse we gathered the following facts:

This beautiful edifice is the fruit of the labors of a society composed principally of young men, who, within the past three years have concentrated their attention on the spiritual wants of seamen. The name of their organization was, originally, "The Young Men's Auxiliary Education and Missionary Society." This continued from the year 1834 to 1844, when, after an existence of ten years, during which time they raised and expended nearly $20,000, with an incorporation from the Legislature of the State, they became "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York." This is the second Floating Church which they have built within the last three years. They have now one on the East River, "The Floating Church of our Saviour for Seamen," and this on the North River. Both are an evidence of their zeal in the service of God, as honorable to their piety, as the architecture and arrangements of the edifice are creditable to their taste and good judgment. Many of them, said the preacher, I have reason to know have labored for the purpose, in season and out of season; early in the morning, and late at night; in the intervals of exhausting daily toils, which would have been devoted by many to amusement or recreation, or enjoyment at the domestic fireside; and in one instance it has been at the sacrifice of life itself.* At all times, their labors have been devoted with an unflinching perseverance, and steadiness of aim, not always to be met with in the persecution of an enterprise like this, in which no earthly personal interest could have mingled.

They now have the satisfaction, and the preacher, of seeing this second church, by the blessing of God, and the liberality of its friends, completed, and of welcoming you within its walls, and of making known to the community that its sittings will always be free, and are offered to all sailors, boatmen, and persons engaged in navigation, and their connexions and families. Here it is hoped they may find a home on the Sabbath, and join in the solemn services, which will hereafter be constantly held, with devout affection, and humble minds.

The society offers to them the privileges of this home, without money and without price: and while they devoto to the service of Almighty God, and to the use of their brethren who are congregated along these slips, they will continue to pray that He will visit this congregation with His blessing, and ever favor them with His spirit and presence.

Along these piers the feet of many a wanderer from God may be draws to this house. Some who have qeen led from mere cusiosity, (and I have known many such cases which have resulted in true conversion of heart and change of life, in the Floating Church on the East River, under similar circumstances,) will be constrained to acknowledge *it is to be good for them to be here.*

Though they may at first receive the invitation to attend God's worship here with apathy, and hear with almost angry disdain, that here is the sailor's and the boatman's home on the Sabbath, while severed by his occupations in quest of an honest livelihood, from domestic endearments—yet many, I believe, before a twelvemonth, judging from my experience in the other floating Church, will be enabled to exclaim with David, "I was glad when it was said unto me, let us go into the house of the Lord: O how amiable are thy dwellings, thou Lord of Hosts: My soul hath a desire and longing to enter into the courts of the Lord: My heart and my flesh rejoice in the living God." Under such circumstances, their hearts will be strong with the holy Psalmist's emotions. "One day in thy courts is better than a thousand: Blessed are they that dwell in thy house, they will be always praising thee. I had rather be a door keeper in the house of my God than to dwell in the tents of ungodliness: For the Lord God is a sun and a shield: The Lord will give grace and worship; and no good thing will he withhold from them that live a godly life."

## Domestic Intelligence.

New York.—*Episcopal Services by Bishop Delancey.*—Sept. 23d, Trinity church, Fairfield, Herkimer county. Morning Prayer by the Rev. Mr. Ward of New Hampshire, and the Lessons by the Rev. W. M. Weber of Perryville, W. N. Y. The Bishop preached, and confirmed 8 persons, the Rev. Mr. Baker, the rector, reading the confirmation Preface. Present, Rev. Messrs. Livermore and Wardwell. In the afternoon, in the Presbyterian church, Norway, Evening Prayer was said by the Rev. Mr. Livermore, the Rev. Mr. Wardwell reading the Lessons. The Bishop preached, and confirmed 1 person for Grace church, Norway, the confirmation Preface being read by the Rev. Mr. Baker. Present the Rev. Messrs. Ward and Weber. Sept. 25th, Prattsville, Greene county, Grace church, was consecrated, the Rev. Mr. Walsh of Cairo reading the instrument of donation, and the Rev. Mr. Stewart, the rector, the sentence of consecration. Morning Prayer by the Rev. Mr. Walsh, the Lessons by Rev. Mr. Wardwell, and the Sermon by the Bishop. Evening Prayer in the same church, by Mr. Wardwell, and the Lessons by Mr. Walsh. The Bishop preached and confirmed 8 persons. Sept. 26th, in Calvary church, Cairo, the Rev. Mr. Wardwell said Morning Prayer, the Rev. Mr. Walsh read the Lessons, and the Bishop preached. Sept. 27th, Sunday, in St. James's, Hyde Park, Dutchess county, Morning Prayer was said by the Rev. Mr. Burchan of Rosendale, the Rev. Mr. Wardwell reading the Lessons. The Bishop preached, and confirmed 24 persons, Dr. Sherwood, the rector, reading the confirmation Preface. In Christ church, Poughkeepsie, the same day, Evening Prayer was said by the Rev. Mr. Thomas of Pleasant Valley, and the Lessons were read by the Rev. Mr. Davis of Hobart. The Bishop preached, and confirmed 57 persons, the Rev. Dr. Burhans of Poughkeepsie, reading the confirmation Preface. Present, the Rev. Messrs. Wardwell and Wheaton, the rector. In the evening the Bishop confirmed in private, one sick person for this parish, and the next day, Monday, another Sept. 29th, St. Michael's and All Angels, St. James's, Hyde Park, was consecrated, and Messrs. Macleod and Stryker were ordained Deacons. During Bishop DeLancey's late services in this diocese, he has travelled 560 miles, visited 16 parishes, preached 20 times, consecrated 3 churches, celebrated the Eucharist 4 times, confirmed 159 persons, and ordained 7 Deacons and 2 Priests.—*Gospel Messenger, abd.*

Massachusetts.—*Confirmation.*—On Wednesday the 7th inst., the new parish of Grace church, Cabotville, was visited by the Bishop for the first time, and 9 were confirmed. The Rev. Mr. Fisher, the rector, read Evening Prayer, the Rev. Mr. Lee of Sprinfield, the confirmation Preface, and the Bishop preached.

Connecticut.—*Consecration.*—A church (of which the correspondent of the Calendar has omitted to mention tho dedication or title) lately built in Canaan, Litchfield county, was consecrated on Tuesday, September 22d, by Bishop Brownell. Morning Prayer was said by the Rev. Mr. Coe, the Rev. Mr. Frisbie reading the Lessons, the ante-communion by the Bishop, the Rev. Mr. Nichols reading the Epistle and Gospel. The Rev. Mr. Watson preached the sermon from Psalm cxxxii. 14. Evening Prayer was said by the Rev. Mr. Nichols, and a sermon preached by the Rev. Mr. Frisbie, after which one person was confirmed. Present, besides the above, Rev. Messrs. Atwell and Foote.

New Jersey.—*Episcopal Visitation.*—October 5th, St. James's, Piscataway. Evening Prayer by the Rev. Mr. Boggs, and sermon by the Bishop. Present, Rev. Mr. Stubbs. Christ Church, New Brunswick. Evening Prayer by the Rev. Messrs. Boggs and Dowdney, and sermon by the Bishop. Present, Rev. Mr. Stubbs. October 6th, Morning Prayer by the Rev. Messrs. Boggs and Dowdney, sermon and celebration of Eucharist by the Bishop. The Rev. Mr. Stubbs, the Rector, catechised the children. St. Peter's, Spotswood. Evening Prayer by the Rev. Mr. Dowdney, and sermon by the Bishop. The Rev. Mr. Smith, the minister, catechised the children. Present, the Rev. Mr. Putnam.

*Ordination*—October 2d, in Trinity Church, Pittsburgh, the Rev. William Flint, M. D., Deacon, Rector of St, Paul's, Erie, to Priest's orders. Morning Prayer was said by the Rev. Mr. Claxton, the Rev. Mr. White reading the Lessons, the Holy Eucharist was celebrated by the Bishop, the Rev Dr. Carmichael reading the Offertory. The Bishop preached, and the Rev. Dr. Upfold presented the candidate.

Pennsylvania,—*Confirmations.*—October 3d, in St. Paul's, Laceyville, 8; October 4th, in Christ Church, Alleghany, 12; afternoon of same day, in St. Andrew's, Pittsburgh, 23; evening of same day, Trinity Church, Pittsburgh, 35.

Alabama.—*Ordination.*—In St. Stephen's Church, Eutaw, Green county, September 27th, Sunday, the Rev. Messrs. C. F. Peake and F. M. Baker, deacons, to the Priesthood. The sermon was preached by the Rev. A. S. Smith, of Tuscaloosa, and the candidates were presented by the Rev. F. R. Hanson. The Bishop eelebrated the Eucharist.

Missouri.—*Consecration and Confirmation.*—Christ Church, Boonville, was consecrated by Bishop Hawkes on Sunday, September 21st, in the presence of a large congregation of worshippers. The instrument of donation was read by the Rev. Mr. Griswold, and the act of consecration by the rector, the Rev. A D. Corbyn. After the remainder of the consecration office and Morning Prayer, the Bishop preached and celebrated the Eucharist. Evening Prayer was conducted by the Rev. Messrs. Griswold and Hodges, after which 14 persons were confirmed. On Tuesday, one sick man was confirmed in private. The following description of thc church is from The Boonville Bulletin.

It was erected and completed during the past and present years, under the auspices of the Rector, Rev. A. D. Corbyn, and presents one of the most beautiful specimens of Church architecture to be found in the west—being sufficiently commodious for the largest congregations in this section of country. It is constructed of brick—is 65 by 36 feet, including the tower, with eight large Gothic windows, which afford ample light and ventilation. The glass is tastily painted, which supercedes the necessity of blinds, gives a soft light and quite a handsome effect to the whole room. The interior finish is exceedingly neat and appropriate and near the front entrance, on the left, is an organ whose mellow tones, with a well-trained cholr, add much to the solemn services. It is encased in richly wrought walnut, corresponding well with the architecture of the building. There are fifty-four pews, plainly but neatly made. The exterior presents the same appropriate workmanship, and is in admirable harmony with the whole edifice. Altogether, with the neatly constructed vestry-room in the rear, it exhibits taste with economy, and is well adapted to the place in which it is located. It is situated in a handsome and pleasant part of the town.

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† The preacher here referred to Pierre E. F. McDonald, one of the most devoted, judicious, and unostentatious young men which the Episcopal Church has, for many years, numbered within its ranks. From an unflinching perseverance in his attentions to the duties of Chairman of the building Committee of the Floating Church on the East River, which had devolved on him by absence from the country of three of his associates, in mid-winter in 1844, he terminated a life of usefulness, which for purity of motive and high elevation of Christian aim, might well be held up for imitation.

## To Correspondents.

"Observer" is informed that his note first brought to our knowledge the article which accompanied it, but that neither the note nor the accompanying article were seen by us until after our leading editorial of this date was in type. Having read the piece, however, we had nothing to add to what we had previously written.

"A. F." and "C." is received.

"J." and "T. C." in our next.

## Clerical Changes.

The Rev. J. B. Calhoun, having resigned the charge of St. Paul's Church, Stafford, wishes letters and papers for him to be sent to Philadelphia.

The Rev. Samuel S. Lord having resigned the church at Bloomsburg, wishes his letters and papers to be directed to Meadville, Pa.

The Rev. B. B. Killikelly, from Vincennes, to St. Mary's Church, Delphi, Carroll county, Indiana.

The Rev. Christopher B. Wyatt has become assistant minister of Emmanuel Church, Brooklyn, N. Y.

## Married.

In St. John's Church, October 13, by the Rev. Edwin A. Nichols, Erastus H. Treadway, to Phebe Anna, second daughter of Robert Townsend, jr., Esq.

## Died.

At Patterson, N. J., October 13, of Cholera Infantum. Howard Franklin, son of G. Dudley and Jane C. Wells, aged 1 year and 4 months.

## Calendar.

OCTOBER.

25. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

NONEMBER.

1. Tweuty First Sunday after Trinity.—All Saints' Day.
5. Thanksgiving Day. *Unless some other day be appointed by the Civil Authority.*
8. Twenty Second Sunday after Trinity.
15. Twenty Third Sunday after Trinity.
22. Twenty Fourth Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the twenty fifth Sunday are to be used.*
29. Advent Sunday
30. St. Andrew the Apostle.

## Notices.

*Church of the Holy Apostles*—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Oct. 25th.) by the Rev. W. Morris.

New York, October 24, 1846.

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Rev. Dr. Higbee is expected to preach on Sunday evening, 25th inst., at the Free Church of the Good Shepherd, corner of Market and Munroe streets. A collection will be made to aid in liquidating the quarterly expenses.

October 24, 1846.

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*Anglo-American Free Church of Saint George the Martyr, No. 410 Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector.

New York, October 24, 1846.

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*Floating Church of the Holy Comforter*—(Foot of Dey street, N. R.)—Divine service is held every Sunday at half past 10, A. M., and 3, P. M.

The services of an individual who is qualified to lead the singing, would be thankfully accepted by the Superintending Committee.

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*Church of the Redemption*—(In sixth street, between Second and Third Avenues.)—Divine Service every Sabbath at half-past 10 o'clock, A. M., and 3 P. M.

Isaac Pardee, Rector.

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*Ladies' Fair.*—The ladies of Christ Church, Williamsburgh, desirous of aiding in the erection of their Church, propose holding a Fair about the middle of November next. Donations of suitable articles are solicited. They may be left with Mrs. Reynolds, 156 Chamber street, New York, or with Mrs. Phyfe, 669 Broadway, opposite Bond street.

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☞ All subscriptions towards building the Church of the Cross, Ticonderoga, may be left with Mr. Thomas C. Butler, at the Depository, No. 20 John street—who is the agent authorized to receive the same.

J. Burnet,
Agent to collect subscriptions.

October 6th, 1846.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

Daniel Dana, Jr., Agent.

## Acknowledgments.

*Domestic Missions.*—Since his acknowledgment of the 13th Oct., the Treasurer has received the following contributions:

Monthly collection, Christ ch, Hartford, Ct, per Rev Dr Burgess, $131 81; St James's ch, New London, Ct, Rev R A Hallam, 50; Christ ch, Leacock, Pa, Rev E Y Buchanan, 7; Trinity ch, Fairfield, N Y, per Rev W Baker, 10; St James's ch, Newtown, L I, per Rev G A Shelton, 13; a lady of St Paul's ch, Norwalk, per Rev Dr Mead, 5; St James's ch, Fairhaven, Ct, per Rev Mr Vibbert, half, 4; monthly offerings, Zion ch, New York, per Rev R Cox, 20 67. Total, $241 48.

THOMAS N. STANFORD, Treasurer,
New York, October 20, 1846. 139 Broadway.

The expenditure of the Domestic Committee amounts on an average to about $625 per week. We cannot say for certain, although we have good reason to belive, that that amount has only been received three times in any week since the meeting of the Board of Missions. If the Church does not become more convinced of her duty, and more strenuous in performing it, it will be very long before the $12,000 due to the Missionaries, will be paid.

T. N. S.

*Foreign Missions.*—Since his report of October 13th, the Treasurer acknowledges the receipt of the following amounts.—

From Trinity ch, Fairfield, Herkimer co, N Y, for Africa, $5; St Peter's ch, Albany, for Africa, 25; two individuals of St James's ch, New Lond n, Ct, each, 20; for Constantinople, 40; Christ ch, Leacock, Penn, 3; Female Missionary Society, Trinity ch, Washington, D C, for Africa, 8 50; balance of education 4 children, China, 25; Sunday school, Zion ch, Newport, R I, half yearly payment, education of Benjamin Watson, Africa, 10; part of a collection, Christ ch, Middletown, Ct, 25; 2 ladies of St Thomas's ch, N Y, for China, 5; St George's ch, N Y, G M F, and I, support of a girl in Africa, 20; do, support of child, China, 3d payment, 25; member of St George's, for Africa, 29; Foreign Missions, 142 46—214 46; St James's ch, Fair Haven, Ct, half, 4. Total, $339 96.

J. SMYTH ROGERS, Treasurer,
N. Y., Oct. 20, 1846. 69 Wall street.

The Treasurer begs to call the attention of the Church to the wants of the Foreign Committee. He is endeavoring to make up a sum to remit to the Bankers of the Committee in London, to meet the drafts of the Missionaries, drawn upon the 1st of the present month. In addition to this he has advices of drafts drawn by the Missionaries in Africa to the amount of about $1800, and which he looks daily to have presented to him for payment. In view of these circumstances, he would ask the friends of Foreign Missions to come to his aid.

J. S. R.

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*Protestant Episcopal Society for Promoting Religion and Learning in the Diocese of New York.*—The Treasurer respectfully acknowledges the receipt of the following contributions in aid of the Education Fund:—

From St Anna's ch, Fishkill Landing, Rev Dr Robertson, $5 08; St Michael's ch, New York, Rev Wm Richmond, 9 50; St Peter's ch, New York, Rev Dr Smith, 6 48; Christ ch, Hudson, Rev Isaac H Tuttle, 12; Christ ch, Tarrytown, Rev Dr Creighton; 12 28; Emmanuel ch, Brooklyn, Rev Mr Vinton, 1

The Treasurer of the Convention, as follows.—

From Church of the Cross, Ticonderoga, 1 25; Church of the Epiphany, New York, Rev Lot Jones, 2 20; Christ ch, Manhassett, (2) Rev J P F Clark, 3 57; St Paul's ch, Whitehall, Rev E Y Edwards, 2; St Philip's ch, Phillipstown, Rev R Shaw, 1; St Mary's ch in the Highlands, Rev R Shaw, 2; Grace ch, Waterford, Rev J B Morss, 3 50; St Andrew's ch, New York, Rev R M Abercrombie, 1 22; St John's ch, Johnstown, Rev Chas. Jones, 1; Zion ch, Butternuts, Rev Amos B Beach, 10; St Ann's ch, Port Jackson, Rev O H Smith, 67 cts; Emmanuel ch, Little Falls, Rev E Livermore, 5; Christ ch, Balston Spa, Rev E J Geer, 1 18; St George's ch, Newburgh, Rev Dr Brown, 8; Calvary ch, Cairo, Rev Wm Walsh, 1 25; Christ ch, Greenville, do, 3 12; Trinity ch, West Troy, Rev J Weaver, 2; St George's ch, Hempstead, Rev O Harriman, jr, 9 23; Trinity ch, Plattsburg, Rev T Mallaby, 1; Christ ch, Duanesburgh, Rev R Metcalf, 5; Caroline ch, Setauket, Rev F M Noll, 2; St Mark's ch, Williamsburgh, Rev S M Haskins, 3 84; St Stephen's ch, Schuylerville, Rev R Hubbard, 96 cts; Trinity ch, Windham, Rev T S Judd, 1; St James's ch, Hyde Park, Rev Dr Sherwood, 15; St Thomas's ch, Mamaroneck, Rev J M Ward, 4; Christ ch, Brooklyn, Rev Dr Stone, 1; St Paul's ch, Sing Sing, Rev C H Halsey, 10; do, Oakhill, Rev L A Burrows, 1 25; Zion ch, New York, Rev R Cox, 10; St John's ch, Cold Spring Harbor, Rev J Sherwood, 1; do, Monticello, Rev E K Fowler, 3; St Clement's ch, New York, Rev E N Mead, 12, St Paul's ch, Waddington, Rev J H Hanson, 2 50. Total, $178 68.

James F. De Peyster, Treasurer,
New York, 20 Oct., 1846. 51 South street.

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*Missionary Committee of the Diocese of New York.*—The Treasurer has received since report of 13th instant, the following contributions, viz:—

From Mrs S C Brown, 50 cts; Ladies' Aux. Missionary Society of Ch of the Annunciation, N Y, (or addition to amount acknowledged 13th inst,) $6; St Peter's ch, Albany, Rev Dr Potter, 75. Total amount, $81 50.

C. N. S. Rowland, Treasurer,
October 20, 1846. 55 Water street.

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*New York Bible and Common Prayer Book Society.*—The Treasurer acknowledges the receipt of the following sums, viz:

From S C Nichols, donation, $1 50; St John's ch, Brooklyn, Rev E M Johnson, after the anniversary sermon, by Rev M P Parks, 20 50. Total amount, 22.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, October 20, 1846.

The liberality of Episcopalians is especially solicited to aid the Society in procuring stereotype plates for an edition of the Prayer Book in German, which is now in the course of progres. Cash orders will be thankfully received for the purchase of the book, and liberal donations to enable an extensive gratuitous distribution, will be most kindly welcomed.

*Protestant Episcopal Tract Society.*—The Treasurer acknowledges the receipt of the following sums, viz:—

From S C Nichols, donation, 2; Edward Hammond, of Darkville Falls, do, 2. Total amount, $4.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, October 20, 1846


## Advertisements.

DR. STONE'S NEW WORK.

THE Church Universal—a series of discourses on the true comprehension of the Church as exhibited mainly in the Holy Scriptures, and subordinately in the standards of the Protestant Episcopal Church. With thoughts on Church Government and Worship, and a view of the Church in Heaven. By the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

For sale, price $1, by
STANFORD & SWORDS,
October 24. 139 Broadway

EPISCOPAL COLLEGIATE INSTITUTE,
*Stapleton, Staten Island.*
Rev. Thomas Towell, A. M., Principal.

THE WINTER Session of this Institution will commence on the first of November. Parents who desire for their children a thorough education, on Christian principles, strict attention to their persons and manners, and a comfortable and happy home, are invited to call and examine for themselves. The Principal might, as is customary, append as references, the name of many of the best and most distinguished men, but he prefers stating a fact which ought to have more weight than a *number* of names, viz., that since its first establishment, now nearly three years, not a boarder has *as yet* left the Institution—not a parent dissatisfied. The pupils wear a uniform, and an officer is in attendance three times a week to drill them, for the purpose of promoting *health* and improving their *carriage*. October 24.

TUITION.

A GENTLEMAN, who has had considerable experience in teaching the usual branches of an English education, with the Elements of Euclid, Algebra, and the use of the Globes: could devote an hour or two daily to a family, either morning or afternoon. References of the highest order can be given, both as to character and ability.

The advertiser is employed in some of the first families in the city.

A note addressed to A. O. P., Churchman office, will be attended to.

October 24, 1846—2t$

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

Apply for information to
STANFORD & SWORDS,
October 24, 1846—tf.

# Communications.

For the Churchman.

## TRACTS FOR THE SEASONS.

NO. XC.

FEAST OF ST. SIMON AND ST. JUDE THE APOSTLES, OCTOBER 28TH.—*The Collect for the day:*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee; through Jesus Christ our Lord. *Amen.*

In this characteristically beautiful and faithful carrying out of her functions as Christ's spouse, giving to His children their due portion of spiritual nourishment, in every way in which she can inform their understandings, warm and direct their affections, and interest their devotional principles and sensibilities, in His gospel, the Church draws our attention to HIM as our sole dependence for our Christian privileges and hopes, and to the apostles who proclaimed His religion, and the prophets who foretold it, and prepared the world for it, as the medium through which we have connection with that only Corner Stone of our faith.

This view of the connection of the Church with Christ, and with the apostles and prophets, may lead to interesting and important meditations suitable to this holy festival.

Christ is the Head Corner Stone, or the main dependence, in the foundation of the Church, inasmuch as through Him alone, men can have any hope of the favor of God, and therefore of enjoying the blessings of religion here, and its eternal rewards hereafter. No reasonable mind, reflecting on the character of our race as shown by history, observation, and experience, can avoid the humiliating view which Scripture gives of human frailty, depravity, and guilt, and of the consequent absence of all claim to the favor of God, and all hope in His mercy, on the ground of any merit in ourselves. And when from this view, we rise to the contemplation of the Great Being whose favor we must enjoy, or be miserable forever, sound reason gives further confirmation to the doctrine of Scripture, that a creature so corrupt cannot approach a Creator so pure and holy, or hope for his compassion and loving kindness, save through a mediator able to plead his cause, and worthy to procure for him favorable regard. Such a Mediator, revelation informs us, is provided in Jesus Christ. He, being a Person in the Godhead, and therefore divine, is worthy to appear before the Father, and claim, as of right, whatever mercy may comport with the essential holiness and justice of His character, government, and laws. Becoming Man, this Son of God can appear as man's Representative; place Himself in his stead; and receive the punishment due to his guilt. This Christ has done. He has exposed Himself to that justice of God which the divine perfections will not suffer to be sacrificed to any other attribute; and which therefore must be satisfied ere the guilty being who deserves its inflictions can be spared, pardoned, and blessed.

For the sinner, thus commended to mercy, the same Mediator, by the infinite merit of His voluntary, and of course, from His equality with the Father, unbounden, obedience, in the days of His flesh, purchased grace, enabling him to perform the conditions on which this pardon will be extended, and on which consequently are suspended all the great and precious benefits flowing from pardon, in this world and that which is to come. And still, to secure the acceptance of those conditions, and their consequent success, the same blessed scheme provides in man's behalf that powerful intercession before the heavenly throne, which invests his poor and unworthy services, if rendered in sincerity and faith, with the merit of his Divine Advocate with the Father, Jesus Christ the Righteous.

For extending to man these inestimable benefits of His grace and mercy, Christ has established His Church, in which is enjoyed a covenant relation to the Father through Him, and in which are provided the means and pledges of that sanctification and salvation which He purchased as our Redeemer and Mediator.

Thus is Christ the Head Corner Stone of this Church. He lies at the foundation of all our hopes. On Him the true Christian rests, and the rest is sure and stable. There is an infinity in His love, a sufficiency in His atonement and intercession, a certainty in His promises, and a steadfastness in His holy covenant, which leave no room for a single doubt, or for the least mistrust. Let but true faith embrace Him in His genuine character and offices, and in the plenitude of His grace, mercy, and truth, with the entire renunciation of every other hope, and in humble, diligent, and devout compliance with the means and conditions of His mercy which He has been pleased to appoint; and the sinner is in a safe place of refuge, and will, if he continue true to himself, assuredly enjoy the mercy of God, to pardon his sins, to renew him unto holiness, to justify him freely, and to sanctify and save his soul. Spiritual trials may indeed be allotted to him. Spiritual anxieties may remain to test his sincerity and perseverance. Imperfections and failures will still remind him that he is yet in a state of frailty and sin. Let these things, however, but clothe him with humility, and render still more ardent his longings for divine grace and mercy, and still more diligent, faithful, and earnest, his search for them. God's word will surely be kept and performed: he will be the subject of that mercy which never faileth, and be kept unto that salvation which Christ has purchased, and God has promised.

Of the Church of which Christ is thus the Head Corner Stone, and which is the divinely constituted channel of all the mercies of His redemption, the apostles and prophets are components of the foundation. Through them, as inspired agents for imparting what God has been pleased to reveal, we are to attain to a true knowledge of our Divine Saviour, and of the plans of His grace and mercy to mankind. Long before He came on earth, His day was seen by faith, enlightened and guided by those beams of knowledge and comfort which emanated from the sure word of prophecy. As soon as sin began its melancholy work of depredation and destruction, was the sinner's Refuge revealed. The promised Seed was ever in the view of the faithful. The Head Corner Stone of his hope and faith was laid; and the goodly fellowship of the prophets, by their inspired teaching, revealed God's purposes of mercy, unfolded the means and conditions on which they were suspended, laid before men the pledges of their fulfilment, and thus contributed to the foundation, broad, deep, and permanent, of that spiritual deifice the Church of God, which, in all ages, has been the required refuge of sinners, and the place where divine grace and mercy are appointed to be found.

The superstructure, however, thus raised, was incomplete, and had in it much that was designed to be but temporary. When Jesus Christ Himself came into the world, executed His mediatorial functions, and sent abroad the glorious company of the apostles, they completed, according to His commission, and in the wisdom and power of His Spirit, the vast original design. The foundation of Messiah expected they strengthened by that of Messiah come. For all that in the holy edifice was peculiar to the imperfect state of things which preceded the Gospel, they substituted what was proper for the complete organization which was to follow the bringing in of that better dispensation. Typical rites and ceremonies gave way to the evangelical sacraments, ordinances, and worship. The comparatively obscure faith which rested on promises yet to performed, was followed by the brightness, clearness, and fulness of that which rests on a Saviour already come to fulfil all God's purposes of grace, mercy, and truth. The priesthood which had been established in Aaron, his sons, and the tribe of Levi, was merged in that which, from the Great High Priest of our profession, was, through the apostles and their companions and successors, to continue alway even unto the end of the world. The code of moral and religious duty, once suffered to be imperfect, was raised to all that can elevate and purify the character, bring near to God in this world, and be a meet preparation for His holy presence in heaven His dwelling place.

Thus then in Christ Jesus are we to find the Head Corner Stone of the Church, and in the doctrines and precepts of the apostles and prophets its true foundation. And other foundation can no man lay. Where Christ is not owned in all the glory, fulness, and integrity, of His nature, character, offices, and acts, there can be no legitimate claim to being His. It is a spurious religion, and an unchristian Church. It wants that only foundation on which man's hopes can reasonably and securely rest, and on which can be built the superstructure of true piety and morality; and must therefore fail all who presume to place on it their dependence.

And though there be an assent to all that the Gospel reveals of the Redeemer, yet neither will this avail without humble observance of the other parts of that whole counsel of God, which, to a correct belief, adds, as further conditions of salvation, humble and devout observance of all the practical requisitions of the Gospel. The apostles and prophets must be studied, with constant faithful prayer and diligent use of the means of saving knowledge provided in the Church, that we may be guided to a correct understanding and just appreciation of all that they were inspired to teach and write for our learning, and with firm resolution and earnest endeavor humbly to receive and faithfully to comply with it. God's requisitions comprise a beautiful, harmonious, and extensively comprehensive whole, all eminently and mercifully good to the use of edifying, to the spiritual comfort and enjoyment of the Christian, and to his best interests in every individual and social state. He hath joined together what man has no right to put asunder, and cannot attempt it without great presumption, guilt, and danger.

Well then do we, in the collect for the day, present our humble supplications for grace "to be so joined together, in unity of spirit, by" the "doctrine of the apostles and prophets, that we may be made an holy temple, acceptable unto God." May this prayer, offered in true faith, come up with acceptance before God, on this holy festival, from many temples and many hearts! And very earnestly and constantly should we endeavor to use to its proper end the grace of God thus sought. Unity of spirit is one of the cardinal duties, as it is also one of the most blessed privileges, of the Gospel. The cherishing of it therefore should be the object of the Christian's constant solicitude and care. But he should remember that this unity, as the Gospel requires it, is not mere unity in itself,—for this may but strengthen interests very foreign from those of evangelical faith and duty—but unity of spirit, produced by, acting upon, and undeviatingly devoted to, *the doctrine of the apostles and prophets.* In every thing else, however plausible, however popular, or however recommended by temporizing considerations, and immediate results of apparent benefit, unity tends but to the increase of evil, to expel the wholesome influences of true faith, and to the casting off of spiritual, and the substitution of carnal mindedness. Every principle of unity which cannot stand the test of rigid examination by the law and the testimony, is to be renounced. This may require our differing from those dear to us, those whose judgments in many things we cannot but respect, and those in the purity and conscientiousness of whose motives we justly have the fullest confidence. It may expose us to misapprehension, evil report, and ill will. That may be construed into unnecessary severance and division, which is but conscientious avoiding of the strengthening of the cause of error, and a manly and honorable shrinking from even the appearance of abetting what our sober judgment cannot but disapprove. There may be thus required of us the sacrifice, so trying to the natural man, of the ease, comfort, and worldly interest, and the favor, popularity, and applause, which may be purchased by timserving. But wo to the faithless Christian who will hesitate one moment in taking joyfully all these consequences of pursuing the honest dictates of duty! These require not the judging of the hearts of others, or any withdrawal from the good offices of Christian benevolence and courtesy; but only what every correctly thinking man will respect, a candid, conscientious, and consistent maintenance of what we honestly believe to be requisite to the integrity of the Gospel in its real import, its legitimate bearings, and its just consequences. What appears from Holy Scripture and ancient authors, and from the fair and godly exercise of the powers vested in the Church, to be of obligation, should fix the bounds beyond which we will in no case go for the sake of unity, or of any other imagined good.

If ever a recurrence to these first principles of evangelical concord was seasonable and important, surely it is now. The superstitions and corruptions of the Romish polity, intimately connected as they are with heretical and ungodly doctrines and requisitions; the presumptuous experiments around us of the variety of forms into which the wit of man can torture the semblance of Christian communion; the profane and blasphemons intrusions of private judgment, and of the foolishness of human wisdom, into things pertaining to God; and that mock liberality which would purchase numbers, applause, and show of operation, at the expense of what enters into the very essence of the faith and order of the Gospel, and of the revealed method of God's grace and mercy in Jesus Christ,—are calls constantly and from every quarter made upon us, to stand in the way, and ask for the old and good paths, and for that stable, well tempered, and beauteous work which the apostles and prophets reared on the Head Corner Stone Jesus Christ.

That we may herein be directed aright, we should carefully and diligently study those authentic records of the truth as it is in Jesus, the Holy Scriptures, in connection with their best interpreter, the Catholic principles and practice of primitive Christian antiquity; and cherish and practise a sentiment of devout and holy submission to the legitimate requisitions of the authority which God has vested in His Church. Every thing connected with the genuine principles and order of the Church should be regarded as of the greatest interest, and claiming our most serious and awakened attention. Let this be given, with habitual prayer for divine illumination and guidanee, with faithful use of all the appointed means of right direction, and of the evangelical dispositions and affections needful for following it, and with unrelaxing care to maintain that true piety without which all faith will be as nothing; and we may humbly hope to be led into the truth, and preserved in that way of salvation which God has appointed for us to walk in. And this will be found to be indeed a way of pleasantness and a path of peace. The grace of God will be poured abundantly upon us. Our unity of spirit will he with "the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs," and "the Holy Church throughout all the world;" with "the city of the Living God, the heavenly Jerusalem," with "an innumerable company of angels," with "the general assembly and Church of the first born which are written in heaven, and" with "God the Judge of all, and" with "the spirits of just men made perfect, and" with "Jesus the Mediator of the new covenant."* The consolations and joys of true religion will surround us; and in the faith, the hope, the charity, and the humble devotion, which it inspires, every sorrow will be alleviated, every rational pleasure enhanced, and every individual and social duty be faithfully and profitably discharged, and become a source of happiness. A divine protection will be over us for good. In this legitimate unity of the Gospel, the ties of spiritual brotherhood will be more tender, more sacred, and more happy here, and prolonged, with continually increasing delights, throughout eternity. We shall be made a holy temple, acceptable unto God, His habitation through the Spirit, in this world, and be consecrated into meetness for removal to the heavenly Jerusalem. There we shall forever enjoy, in its fullest sense, unity of spirit with the prophets and apostles, those great and good men who brought us to Christ, the only Corner Stone of hope and safety; and with all who, by the faith revealed through them, will have attained to the salvation of their souls. And the bond of that sacred unity will be Jesus Christ Himself, there enthroned in glory, the Object of beatific vision, and of ceaseless praise and homage, to all the company of heaven.

B. T. O.

For the Churchman.

*Mr. Editor,*—Long before the Episcopal Recorder repudiated the devotional parts of our Liturgy as of doctrinal authority, it had made itself quite conspicuous for favoring just such doctrines as suited its private judgment without much regard to our Creeds, Liturgy, Articles, or Homilies. In its historical lucubrations, it is about as little respectful of authority as in its doctrinal. It forms a purpose, and resolves to push a point, and then manufactures history and narrations to answer the object. The foolish and vain design of depreciating the memory of Bishop Seabury, and his claims on the reverence and confidence of the Church in which he was the first who filled the apostolic office, has lately been prominent in its columns. Of the fact of his having been a consecrator in the first Episcopal consecration in this country, and thus mingled the Scotch with the English succession in every subsequent consecration, it has endeavored to dispose by much misrepresentation, and by inferences and conclusions as unfounded in fact, as they are inconsistent with honest logic. According to its authority, the validity of Bishop Seabury's consecration is questionable; he was merely *allowed* to come in as the fourth Bishop, and therefore a sort of surplusage; and that whatever authority he received from the Scotch Bishops died with him, and had no transmission to other American prelates.

As far as the above view is connected with the doctrine of the apostolic succession, and of the instrumentality in conveying it, of the whole body of consecrators in a given case, and of each and every member thereof, it would be in vain to argue with editors so little acquainted with the doctrines of the Church, and so reckless of them.

Touching the *facts* of the case of Bishop Claggett's consecration, and Bishop Seabury's connection with it, the worthlessness of the Recorder's authority will appear on the perusal of pages 199–202 of Bishop White's "Memoirs," edition of 1820. According to that unquestionable authority, *Bishop White was anxious to have Bishop Seabury for the Presiding Bishop at the consecration,* and *positively refused* to have any thing to do with the consecration *unless Bishop Seabury was a party to it.* To intimate, in the face of this, that Bishop White had doubts of the validity of Bishop Seabury's consecration, or had any desire to make him subordinate on the occasion, is to treat the *memory* of Bishop White as the Recorder is well known to have often treated *him* during his life.

As to the Recorder's favorite theological authorities Bishops Provoost and Madison, to suppose that they doubted Bishop Seabury's genuine Episcopal character, and yet consented to unite with him in an Episcopal consecration, is to attribute to them an insincerity and a deception totally foreign from their characters.†

The Recorder's insinuation that Bishop Seabury ranked fourth and last among the consecrators is shown to be false by the letter of consecration published with the Journal. It appears by that that he ranked second. Bishop White desired that he should be first. The rule of presiding, however, in the House of Bishops having been changed contrary to Bishop White's wishes, Bishop Provoost presided. Bishops White and Madison, like good Christian Bishops, gave to Dr. Seabury his proper precedency of them as a senior Bishop, and he accordingly ranked next to the Presiding Bishop. Will the Recorder have the honesty to disabuse its readers, apologise for misleading them, and give them the facts in the case? Probably not.

TRUTH.

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It has been a received doctrine in every age of the church, that no ordination was valid but that of bishops. This doctrine has been a constant guard upon the episcopal succession: for seeing it was universally believed that bishops alone could ordain, it was morally impossible that any persons could be received as bishops who had not been so ordained. Now is it not morally impossible that in our church any one should be made a bishop without episcopal ordination? Is there any possibility of forging orders, or stealing a bishopric by any other stratagem? No: it is morally impossible; because it is an acknowledged doctrine amongst us, that a bishop can only be ordained by bishops. Now as this doctrine must necessarily prevent any one being a bishop without episcopal ordination in our age, so it must have the same effect in every other age as well as ours; and consequently it is as reasonable to believe that the succession of bishops was not broke in any age since the apostles, as that it was not broke in our own kingdom within these forty years. For the same doctrine which preserves it forty years, may as well preserve it forty hundred years, if it was equally believed in all that space of time. This has been the constant doctrine of the church. We believe the Scriptures are not corrupted, because it was always a received doctrine of the church that they were the standing rule of faith, and because the providence of God may well be supposed to preserve such books as were to convey to every age the means of salvation. The same reasons prove the great improbability that this succession should ever be broke, both because it was always against a received doctrine to break it, and because we may justly hope the providence of God would keep up His own institution.—*Law.*

The objection against this uninterrupted succession of the clergy, is this, that it is a popish doctrine, and "gives papists advantage over us." The objection proceeds thus:—"We must not assert the necessity of this succession, because the papists say it is only to be found with them." I might add, because some mighty zealous protestants say so too. But if this be good argumentation, we ought not to tell the Jews or Deists, &c., that there is any necessity of embracing christianity, because the papists say christians can only be saved in their church. Again: we ought not to insist upon a true faith, because the papists say that a true faith is only in their communion. So that there is just as much popery in teaching this doctrine, as in asserting the necessity of christianity to a Jew, or the necessity of a right faith to a Socinian, &c.—*Law.*

Our blessed Saviour makes faith and works both one: for being asked, *What shall we do, that we might work the works of God?* Jesus *answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.* John vi. 29. For there are works of our minds, and they are the chief works, and faith is one of these works. We must not confine the notion of works to the operations only of our hands or our feet. And if faith be a work (as our Saviour says it is) where then is the war that has been set up betwixt faith and works?—*Leslie.*

The Jews had a saying that there was a grain of the golden calf in all their after-judgments; and we may truly say that there is a spice of the first sin, that is pride, in all our sins and delusions. And if we search impartially we shall find it. This corrupts both our practice and our principles, and hinders us as much to work as to believe aright.—*Leslie.*

Then is Christ's righteousness imputed unto us, as onr sins were to Him: not that He was a sinner, (as the antinomians say) though He bore our sins; or that His righteousness, which is infinite, can be inherent in us, so as to make us as righteous as He is (as the Quakers and some others speak;) but that he has given us a right to plead His righteousness and sufferings on our behalf, as performed for us in our nature and in our stead.—*Leslie.*

* Hebrews xii. 22, 23, 24.

† Bishop White does indeed speak of "the notoriety that Bishop Provoost had denied the validity of Bishop Seabury's consecration." The fact, however, that Bishop Provoost consented to unite with Bishop Seabury in an Episcopal consecration, renders it necessary, in consistency with the undoubted honesty and integrity of the former, to suppose that Bishop White had misapprehended the true state of the case with regard to Bishop Provoost, or that the word "validity" was a slip of his pen, or that he used the word in a loose sense, having reference rather to a supposed want of technical proprieties and formalities, than the absence of Episcopal authority. This view of the matter is corroborated by the fact of Bishop Provoost having received into his diocese clergymen ordained by Bishop Seabury. The Rev. Mr. Bissett, appointed on Bishop Provoost's own nomination, as his assistant in the parish of which he was Rector, is believed to have been ordained by Bishop Seabury. Bishop Provoost admitted to Priests' Orders the Rev. Charles Seabury, who had been ordained Deacon by his father—which he would hardly have done had he entertained doubts of the validity of his previous ordination. Notice has sometimes been taken of a resolution of the Convention of this Diocese in 1786 in the following words:—"Resolved, That the persons appointed to represent this Church ["in the next General Convention"] be instructed not to consent to any act that may imply the validity of Dr. Seabury's ordinations." This is evidently one of those hasty and ill-advised things, which men of sober Christian minds will unite in wishing had never been. It goes no further, however, than mere instruction not by any overt act to *recognise,* but by no means *denies,* the validity of those ordinations. Upon the whole it is evident that the doubts which the Recorder would encourage on this subject are indications alike of its characteristic unsoundness in theology and disingenuousness in statements.


# Advertisements.

## SCHOOLS.

BOARDING SCHOOL, SHREWSBURY, N. J.
REV. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,
J. G. BARTON, Rector.
College Point, N. Y,

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.

Address, post paid, Rev. P. L Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

ST. MARY'S HALL, BURLINGTON.

THE Winter Term of this Institution will open on Monday, 2d November.

Address the Bishop of New Jersey.

October 10—5t

A LADY of high attainments and experience in teaching, is desirous to form an engagement in a private family, or as visiting Governess. She professes to instruct in the English, French, and Italian languages, the Piano Forte and Drawing. The lady is a member of the Episcopal Church, and desires to refer to the Rev. L. P. W. Balch, Rector of St. Bartholomew's Church, or to Hon. Walter Lowrie, No. 129 Twelfth street.

October 10—3t$

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*Port Colden, Warren county, N. J.*
REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*

Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlihgton, 11 September, 1846—Oct. 3—2m.

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

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April 18—tf.

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

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Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

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September 12—tf

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August 29.

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WILLIAM ASHKETTLE.

September 5—yly

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Oct. 17—4t$

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October 17—3t$

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